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ECCLESIASTICAL REVIEW

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THEOLOGICAL POINTS FOR CATECHETICAL INSTRUCTIONS.

IN the important and consoling work of catechizing the children of his parish, the priest has to make a judicious selection of the subjects to be treated. On the one hand, he may not overburden the memory and the intellect of his young hearers with a multiplicity of doctrines and moral principles; on the other hand, it is necessary to propose and explain enough of our holy religion to provide them with a solid foundation for a life of faith and good works.

There are some points of Catholic doctrine and morality which theologians rank as supremely important, but which are often only summarily explained or even entirely overlooked in catechetical instructions. The reason of our underestimating these subjects is perhaps because the many theological controversies that have centred around them give the impression that they are merely theoretical. It is the purpose of this article to demonstrate the eminently practical bearing of some of these apparently theoretical questions, and consequently their claim to a prominent place in catechetical instructions.

The supreme importance of the act of faith in the life of every Christian is strongly emphasized both in Sacred Scripture and in the official pronouncements of the Church. Holy Writ tells us, "Without faith it is impossible to please God" (Heb. 9:6). The Council of Trent (referring to the *act* of faith) declares: "Faith is the beginning of man's salvation, the foundation and root of all justification".[1] The reason of this absolute necessity is because, in order to direct our earthly

[1] Denz. 801.

life toward the everlasting possession of God for which we are destined, we must have a supernatural cognition of God, which is obtained only by faith. Accordingly, every one, whether baptized or unbaptized, is strictly obliged to elicit an act of divine faith as soon as he becomes sufficiently cognizant of divine revelation.[2] The most essential truths to which our faith must be directed are four—God's existence, His supernatural providence, the Holy Trinity, the Incarnation. Explicit faith in the first two are certainly necessary *necessitate medii*, and although the more common opinion holds that, absolutely speaking, the Holy Trinity and the Incarnation need not be explicitly believed as a means to justification and salvation, yet in practice the *pars tutior* must be followed.[3] Innocent XI authoritatively declared that a person who is culpably ignorant of the mysteries of the Holy Trinity and the Incarnation is incapable of absolution.[4]

All catechists, of course, propose these fundamental truths to the children committed to their care. But do all sufficiently emphasize the point that the principal object of faith is God as the author of the *supernatural* order and as our *supernatural* end? A knowledge of God merely as author of nature and as the natural end of man does not suffice for an act of divine faith.[5] The idea of the *supernatural* need not be clearly apprehended by the child; it is sufficient if he realizes that he is destined to enjoy for all eternity the same kind of happiness that God Himself enjoys, and that God provides every one with the means necessary to attain this end.

Moreover, the child's assent to these truths must be an act of *divine faith*; that is to say, it must have as its motive "the authority of God revealing who can neither deceive nor be deceived".[6] If this fundamental motive of divine faith is not emphasized by the catechist, there is grave danger that the children will accept these doctrines simply and solely because Fr. X—— says they are true, or merely because the Catholic Church teaches them. Thus they would be making an act of human faith or ecclesiastical faith, but not divine faith.

[2] St. Alph., *Theol. Mor.*, Lib. III, Tr. I, n. 5.
[3] Van Noort, *De Fontibus Revelationis*, n. 327 ff.
[4] Denz. 1214.
[5] St. Thos. I-II, Q. CXIII, a. 4, ad 3.
[6] Denz. 1789, 1811.

The catechist should therefore provide that knowledge which is a necessary preamble to the act of divine faith. God's existence and the immortality of the human soul he can demonstrate by brief, simple arguments. He can show the obligation of unhesitatingly assenting to divine revelation by the example of a docile child who readily believes the assertions of his parents. The divine origin of the Christian revelation he can prove from the miracles of Christ, especially His Resurrection. Finally, the claim of the Catholic Church to be the true Church of Christ and the infallible organ of divine revelation is certified by the notes of unity, sanctity, catholicity, and apostolicity, which distinguish her from all other religious organizations and stamp her as the work of God Himself. With such preliminary knowledge the child is prepared to make a reasonable act of faith in the doctrines proposed by the Church as divinely revealed.

It is to be noted that the arguments by which a person is convinced of the fact of revelation need be only *relatively* certain, i. e. sufficient to convince this particular individual, although in themselves not fully adequate to beget certitude. Even if the *preambles* of faith (i. e. the existence of God, the immortality of the soul, the fact of revelation, etc.) be admitted merely on the authority of the priest, the prerequisite conditions for an act of faith would seem to be fulfilled.[7] However, without at least relative certitude of the fact of revelation, an act of faith is impossible.

The importance of providing even the youngest children with the necessary instruction for an act of divine faith cannot be overestimated. All the supernatural activity of the Christian life is based on faith. Until the child has made his first act of faith, the infused virtues which he received in Baptism are capable of no increase *ex opere operantis*.[8] Hence, children should be thoroughly instructed in regard to this fundamental virtue, and admonished to make a fervent act of faith at least once a day, in order that the supernatural life may be strengthened in their souls.

The act of hope can appropriately be considered by the catechist in conjunction with the act of faith, since we hope

[7] Pesch, *De Virt. Theol.*, n. 300; Van Noort, *De Fontibus Revelationis*, n. 277.
[8] Pesch, *De Virt. Theol.*, n. 435.

for salvation from the Divine goodness manifested to us through faith. The act of hope is of obligation when a person reaches the use of reason.[9] One of the qualities of hope that should be emphasized by the catechist is its certainty. The term "hope" in ordinary parlance implies uncertainty of the means to obtain the desired object, whereas divine hope is the *certain* expectation of future beatitude; i. e. as far as God's supernatural assistance is concerned, we are absolutely certain of salvation. The sole ground of uncertainty is the possibility of our own lack of coöperation.[10]

Another duty of supreme importance in the Christian life is the act of divine charity. Like the exercise of the other theological virtues, the act of charity is of strict obligation when a person has reached the use of reason, and also at other times in the course of life.[11] The catechist is expected to inculcate this duty upon his young charges, and also to instruct them in the way to elicit an act of divine charity. This virtue is based upon God's absolute goodness; i. e. the supreme excellence of the Divine nature as it is in itself. If this motive be directly proposed, however, it is doubtful if many children (or even adults) will be inspired to acts of divine love. The better way is to dwell on the countless supernatural benefits which God has bestowed on us, and which manifest His admirable benignity toward His creatures. This benignity of God, considered as it is in Himself and identical with the Divine nature, is held by many theologians to be a sufficient motive for the act of divine charity.[12] At any rate, the consideration of God's benignity, even though it be not itself a sufficient motive, is at least a proximate disposition to divine love, as St. Thomas teaches.[13] Among the supernatural benefits that God has conferred upon mankind, the Incarnation stands forth preëminently. The catechist who narrates the birth, the sufferings, and the death of the Word Incarnate need have no doubt that he is sowing the seeds of divine love in the hearts of his youthful hearers.

[9] St. Alph., *Theol. Mor.*, Lib. III, n. 20.
[10] Pesch, *De Virt. Theol.*, n. 504.
[11] St. Alph., *Theol. Mor.*, Lib. III, n. 22.
[12] Pesch, *De Virt. Theol.*, n. 557.
[13] *Sum. Theol.*, II-II, Q. XXVII, a. 3.

The efficacy of an act of perfect contrition which is based on divine charity, is a point that the catechist cannot neglect. It is taught with certainty by Catholic theologians that an act of perfect contrition remits sin and infuses grace even before the reception of the Sacrament of Penance. The Church has authoritatively confirmed this doctrine in the Council of Trent and in the condemnation of Bajus, who asserted that only in the case of necessity of martyrdom are sins forgiven by perfect contrition without the actual reception of the Sacrament.[14] Some few theologians—e. g. Gazzaniga,[15] and Juenin[16]—taught that a certain degree of intensity or ardor is necessary in the act of contrition in order that it may justify the sinner. Nowadays, however, it is universally taught that, no matter how remiss its intensity, perfect contrition possesses the efficacy to forgive sin, provided it is *appretiative summa*, i. e. esteems God above every created object.[17] Yet Christians are often hardly aware of this speedy and ever available means which the sinner has of returning to God's friendship, because in the catechetical instructions which they received in childhood they were admonished to make an act of perfect contrition "if they ever found themselves in the danger of death and unable to go to confession". This left on them the impression that the beneficial effects of perfect contrition are available only in case of necessity. It is better to urge children to make an act of perfect contrition as soon as possible after any and every sin, whether mortal or venial. Of course the necessity of having the *votum Sacramenti* included in the act of contrition when there is question of mortal sins, and the obligation of confessing these sins when the precept of confession binds (*not* necessarily as soon as possible) should also be explained. That the act of perfect contrition is not difficult to elicit is a view that has found favor with many recent theologians, and has been ably championed by Fr. Semple, S.J., in his *Heaven Open to Souls*.

The catechist who gives instructions on the Sacrament of Penance is not to forget, when treating of the motives of

[14] Denz. 898, 1071.
[15] *Prael.*, t. IX, disp. 6, c. 5.
[16] De Poenit., q. III, c. 4, ad 2.
[17] Pesch, *De Sacramento Poen.*, n. 137.

attrition, that fear of punishment is twofold—*simpliciter servilis* and *serviliter servilis*.[18] The latter, inasmuch as it implies no detestation of sin but only of the *punishment* consequent on sin, is utterly worthless toward the forgiveness of guilt, whereas *timor simpliciter servilis*, which is a detestation of *sin* induced by the fear of punishment, is a good act which suffices for justification in the Sacrament of Penance. Some explanation of this distinction is needed when children are preparing for confession, in order that they may realize that not every fear of punishment suffices, but only that which drives from the heart the affection for sin.

The long-standing controversy regarding the necessity of "initial love" in addition to attrition in order to obtain justification is not without interest to the catechist. Some theologians[19] held that without some form of divine charity attrition is not a sufficient disposition for the fruitful reception of Penance. There is no unanimity, however, among the adherents of this opinion as to what constitutes this "initial love". Practically all modern theologians, however, deny the necessity of any "initial love", save what is essentially included in attrition; for instance, the hope of pardon, the intention of observing God's commandments, etc.[20] Although this latter opinion has now become practically certain, the catechist should strive to inspire detestation of sin for motives of divine charity: first, because these motives are more perfect, and secondly, for the sake of greater security.[21]

The quality of the intention required to make our good and indifferent actions meritorious of eternal life is a disputed question. Some theologians contend that the mere presence of habitual charity in the soul is sufficient to produce this effect; others require an intention proceeding from any supernatural virtue; while others demand an act of divine charity whose influence will extend at least virtually to our other actions.[22] In practice, the last opinion, as the *pars tutior*, is to be followed, and the intention of performing all our action for *love* of God

[18] Tanquerey, *De Poen.*, n. 136.
[19] E. g. Billuart, *Diss.*, IV, a. 7.
[20] St. Alph., *Theol. Mor.*, Lib. VI, n. 442; Pesch, *De Sacr. Poen.*, n. 157.
[21] Tanquerey, *De Sacr. Poen.*, n. 145.
[22] Mazzella, *De Virt. Inf.*, n. 1338.

should be frequently elicited. It is to be noted that this intention differs, at least theoretically, from the intention of acting for the *glory* of God, which proceeds from the virtue of religion. The catechist should use every effort that the children avail themselves of the opportunity of storing up treasure in heaven by often including all their actions in an act of divine charity. St. Thomas clearly teaches the obligation of referring all our actions to God by charity.[23]

It may seem that the theological questions briefly suggested in this article are above the intellectual capacity of children. It is true, a speculative or controversial treatment of these matters would be out of place in catechetical instructions. But the supreme practical value of these theological points in the Christian life cannot be denied, and if they be presented with their practical application in plain, simple language and illustrated by examples and analogies, they will be correctly, even though not adequately, understood by the children. And if the catechist be endowed with the spirit of true priestly zeal, the unction of his words will sink deeply into the hearts of his youthful hearers and lay therein the foundations of solid Christian virtue.

FRANCIS J. CONNELL, C.SS.R.

Brooklyn, New York.

THE PARISH PRIEST AND HIS YOUNG MEN.

IN a previous article, in the last issue of the REVIEW, I offered some suggestions concerning the activities of the parish priest in behalf of the Catholic young men of his parish. At the conclusion of that article I promised to give some account of successful experiments made in the direction of parish organization for young men and to point out some specific activities which they can take up. Despite the great difference in conditions in various sections of the country it still remains true that the experience of one pastor is very useful in offering suggestions to others. No one can copy precisely the work of another, but slight modifications will sometimes make it possible to adapt what has succeeded in one parish to

[23] *Summ. Theol.*, I-II, Q. c, a. 10, ad 2.

many. Let us then run over some of the successful experiments of parish priests in organizing their young men.

The following history was related to me by a pastor in the Middle West, who at the time had one of the most efficient societies for young men which I ever encountered. I shall give the whole story, as it presents so many practical points for the encouragement no less than the guidance of pastors who are face to face with a young-man problem. When I was invited to visit this parish and to speak to the Sodalities there, success had been achieved. But the preliminary effort and failure were even more instructive, as they were told to me, than the final success.

The pastor had come to this parish as a young priest some ten years before, to assume charge of a congregation cut off from another parish because of national differences. The people were very poor and it was impossible to build a parish school. The young people were in a deplorable condition. They appeared frequently in the police court; they were poorly instructed in their religion, and were in great measure out of touch with religious influences. Long and deeply did the new pastor ponder how, under such adverse circumstances, he could shepherd these straying sheep.

In the enthusiasm of his inexperience he decided to begin at once a series of Sodalities for all the young people of the congregation. Fired with a special zeal for catechetical instruction by the then recent letter of the late Holy Father Pius X upon the subject, he decided to make these Sodalities a special means for such instruction. He announced at the Masses that all the young people of the parish were invited and urged to joint the Sodality, and he divided the Sodalists into six brigades, one to take in the boys from eleven to fourteen, the other from fourteen to eighteen, the third from the age of eighteen until marriage. A corresponding series of brigades were organized for the girls of the parish.

As so often happens, everyone joined with a rush. The young men numbered 180, the girls a corresponding number. The pastor announced that there would be weekly meetings and plunged into the work of preparing his catechetical instructions, confident that he had solved at one stroke the problem of his young people.

Alas for his expectations! At the first meeting of the young men there was a good attendance. At the second meeting there was a notable falling-off. At the third or fourth only eleven young men remained out of all who had given in their names as members. As for the girls, surprising to relate, they were even less faithful than the young men. Younger and older they abandoned the Sodality. The boys between the ages of eleven and fourteen remained faithful and came regularly to their meetings. But of all the rest only eleven young men persevered.

The pastor was at his wits' end. What should he do? How should he offset this terrific defection? Should he give up in disgust a method which seemed doomed to failure from the outset? Fortunately he was made of firmer stuff. He decided to fight the thing out along the lines he had first determined on.

Disregarding therefore all those who had fallen away, he devoted his whole attention for an entire year to the eleven young men who remained out of the large number of "joiners". He held weekly meetings at which he gave them carefully prepared catechetical instructions. When there was any event of importance in the parish he called on them always for the prominent places. When the bishop came to confirm it was they who were chosen, clad in white suits, to act as guard of honor in the sanctuary.

After a little while the young men of better instincts who had joined the Sodality and been fickle in their attendance asked leave to come back again. With great seriousness the pastor assured them that they were formally expelled for non-attendance and that it would be very hard indeed for them to get back their forfeited membership. The more he resisted the more they insisted. At last, under very difficult requirements, a long probation, a three fourth's secret ballot, condition of perfect attendance in the future, etc., he consented to take them, one by one. Once reädmitted they would have done anything to remain. Their fervor was in proportion to the difficulty of getting back and to the evident regard of the pastor for Sodality membership.

While the young men's Sodality was thus being rebuilt there was no Sodality at all for the girls and young ladies.

They had all fallen away, as we said, at the outset. The re-establishment of this Sodality came about in an amusing way. One day, as he was walking along the street, the pastor overheard the shrill conversation of two little girls playing in a yard. They were mites of ten years or so, and as he passed one of them said to the other with a toss of her head: "Humm! There is that Father ——. My mamma says he thinks that girls have no souls at all. There is no Sodality for them at our Church!"

He said nothing to the little ones. But next Sunday at Mass their words formed the text of some pointed remarks of the pastor to his flock. He pointed out that it was not his fault that there were no Sodalities for girls in the parish. He had established them and the girls themselves had utterly deserted the banner of the Sodality. Upon them, not upon him, the responsibility must be placed.

That morning after Mass there was a hurried and animated conversation at the church door between some of the most alert of the young ladies of the congregation. Forthwith a committee of them waited on the pastor to beg him to give them one more chance. "Start the Sodality once more," they said, "and give us the opportunity to show that we are at least as good as the young men. If we fail this time we will never ask you again." Naturally the appeal fell on willing ears. The three brigades of the Sodality for girls were reëstablished and with much enthusiasm. From that day on it would be hard to say which were the more faithful, the young men or the young ladies.

With his Sodalities thus reörganized and with the spirit of his young people thus stirred up to persevering attendance at meetings, the pastor began in earnest the work of catechetical instruction which he had proposed to himself from the start. At weekly meetings, ten months in the year, he delivered a series of carefully prepared talks, taking for his subject each year some definite series of topics bearing on a phase of Catholic doctrine. One year, as I remember, he devoted his instructions at meetings to explaining the ceremonies of the Church. Another year he spoke on the primacy of Peter and the powers of the Holy See. After his instruction he made it a practice to ask questions to find out whether his hearers had

grasped the points he meant to convey. Then he would call on them for a repetition of the Gospel and Epistle of the preceding Sunday—a very useful interrogation which resulted in intense attention to the reading of these at Sunday Mass.

At first the pastor used to arrange a summer camp for the Sodalists and give them various recreations as an inducement to perfect attendance. But he told me he found these things unnecessary after a while. The Sodalists grew so accustomed to faithful and attentive presence that, as he put it, "I made them love the monotony of their meetings." I think it would have been truer to say that they loved the interesting instruction which was the chief feature of every gathering.

When I arrived at the parish these Sodalities had been in successful operation for seven years. During that time the average attendance at weekly meetings ten months of the year was 98 per cent. The results on the character of the young men and of the young women also were remarkable. No more scandals were heard of in the parish. There were many Catholic marriages. It was unknown to have a young man of the Sodalities appear in the police court. The careful weekly instruction had trained them in their religion until they were able to take their part in any discussion that arose on religious topics.

It was during the war, and seventy of the young men of the Sodalities were serving their country, many of them abroad. They wrote frequently to the pastor and the burden of their letters, he told me, was their gratitude for the sound training he had given them. "We are able to hold our own against anybody that attacks the Church and to answer any fellow's questions who wants to know more about Catholics. Thanks to you, Father, we know where we stand and what we ought to do."

Curious to relate, the pastor had never been able, so he said, to get the married women organized; but during my visit, I persuaded him to make one more effort. It was successful and the final outcome of his work was the presence in his parish of flourishing married men's and married women's Sodalities, which together with those of the young people counted some six hundred and fifty members, practically all of his none too large parish.

In commenting on his experience the pastor remarked that it had been a great deal of labor to build up these Sodalities, but that once they were established his other difficulties and troubles took flight. He had no other serious cross in the parish except the mere effort necessary to keep his Sodalities fervent. They held the young men in close touch with Catholic influence and fortified them against evil. The Sodalities were a hard work, but they made everything else easy.

I attended the meetings with great interest to see what might be the secret of this extraordinary success. It lay largely in the pastor's personal interest and enthusiasm and in his immense appreciation of Sodality membership. At six meetings in the week (on three several evenings, two meetings to the evening) he was the first to arrive in the hall, fully ten minutes before anyone else appeared. As each Sodalist entered he paused at the doorway to catch the eye of the director and receive his salute. Only just so many chairs were ready as there were members to attend, and if anyone had sent in an excuse the leader of his band of eight (they were all thus divided into bands) would remove his chair. Hence the director could see at a glance if anyone were absent, by his vacant place.

In all the six meetings only one absence was noted and the pastor made as much of it as though the member had died suddenly. He inquired what possible cause could have kept so and so away, and why he did not send an excuse. Afterward he told me that three unexcused absences meant expulsion and that he had only had occasion to expel one young man since the reörganization of the Sodality. He left town and went to live in another place, so keenly did he feel the penalty.

We have given all these details because of their significant bearing on the success or failure of parish societies for young men. There almost always comes a crisis in the organization like the one we have described. The first fervor wears off, and other interests claim the time assigned for meetings. One by one the members are tempted to stay away. The Sodality has not yet become a fixed institution. The members have not formed any habit of regular attendance. It is then that the perseverance and enthusiasm of the director are put to a severe test. If he can carry on during this time of discour-

agement and by his fervor keep at least a group faithful in attendance he can build up a permanent, habitual, and therefore reliable attendance and through those who come to meetings can exercise a general influence.

The enthusiasm and appreciation of the director for the Sodality are contagious. In the parish of which we have just been speaking, the people were immensely impressed with the importance of the society because they saw their pastor so fired with zeal in its behalf. Even outsiders caught a similar enthusiasm. "Do you know," said a business man of the place to me, "I can tell a boy who has been a member of that Sodality from the time he comes to work for me. It gives the boy a character of its own. I want those boys in my store." The attitude of the pastor was reflected not only in his own people but in the whole town in which his parish lies.

It is sometimes said that certain priests have a natural gift for dealing with young men and that others lack this faculty. The pastor in question disclaimed any natural magnetism or special attractiveness. He was not cut out, he said, to be a popular man. Whatever he had accomplished had been done by holding to an ideal, using means which were proportioned to his problems, adapting his organization to the needs of his people. It was his conviction that any pastor who would apply the same energy and perseverance could obtain proportional results with his young people.

Let us turn now to another form of organization which is not so general in its application but which meets a need widely felt among pastors. "What shall we do", they say, "to promote sociability among our young people in such a way as to keep them from dangerous associations and to give them a chance of forming friendships with other Catholic young folk?" Where large and well-organized Sodalities exist, where the parish is well equipped with entertainment hall and rooms for social gatherings, the problem is not so great. But where such facilities do not exist, in the small parish or in newly established ones, what can the pastor do to bring his young people together for friendly sociability?

Not very long ago we were given the following history of the successful experiment of a city priest. He had been appointed assistant in a parish which was building up rapidly

and where there were as yet no facilities for meetings of a social kind. He noticed how many young people there were who seemed utter strangers to each other. They would come to Mass and even to Sodality meeting, but would hurry away afterward without so much as a word to one another.

He proposed to some of his advisers an effort to organize some means of sociability. "Useless", said they; "the young people will never come." It was worth while making an effort, however, and so on the next Sunday he announced at all the Masses that those young people who wished more Catholic sociability were invited to attend a meeting at the rectory at three o'clock on Sunday afternoon.

Curiously enough, at the hour appointed, just twenty young men and twenty young women presented themselves, all of a good type of Catholic youth, almost all utter strangers to each other. Meanwhile the priest had enlisted three of the mothers of the parish to serve as his aides in superintending the amusement. He told the young people of his plan to have meetings every two weeks at different homes in the parish in rotation, a number of families having agreed each to give an entertainment once in the year.

The program for the entertainments was simple and effective. The young people met at eight o'clock and some played cards, and others chatted or amused themselves around the piano until a quarter after nine. During this time the priest would often drop in and chat with these younger members of his flock, thus getting to know them better and to acquire more influence with them. At a quarter after nine he departed, leaving the gathering in charge of the very capable matrons before mentioned.

Then the floor was cleared for dancing and this went on under careful supervision until the stroke of eleven, when everyone departed, in great sentiments of friendliness. It was insisted that everyone leave precisely at the hour, and the families of the young folk knew precisely when to expect them home. There was little expense connected with the entertainment; a light refection of cake and ice cream was served before the dancing and the few dollars' cost was met by voluntary contributions. Each family only gave its home for one meeting in the year and it was found that the plan because of its very simplicity worked to perfection.

Such a method could be adapted to the small or the larger parish. Where there are only enough young people to form one such group, proceedings may be as above suggested. Where many such groups have to be formed each can be treated as an independent unit and neighborhood parties can be held. Where, as so often happens, there are different social strata or where groups have to be organized along other lines of demarcation, this may readily be done. If a flourishing Sodality exists, a special section might be formed to systematize the groups. Often it will not be possible for the pastor himself or one of his assistants to look in, but if the matrons chosen to superintend the gatherings are competent and tactful—and every neighborhood should be able to supply its quota—they will be able themselves to carry on the work.

This idea of neighborhood groups has a very wide application. In rural districts it is very valuable, as offering a solution of the great difficulties arising from country distances and the badness of roads in some localities. If the whole rural parish be divided into districts and the work organized according to neighborhoods it might be possible to have smaller groups of people meet together when large assemblies would be quite out of the question.

In the city parish at the present time the same idea is of decided value. I heard the remark made not long since at an important Catholic gathering in Europe, that the essential problem of city life is how to overcome the solitude which results from crowds. The speaker proposed as a solution the development of the neighborhood spirit. Man naturally is a sociable animal and craves some neighborliness. Even in the city this instinct may be gratified by organizing neighborhood groups. It is sometimes said that large cities are really only a gathering of small towns, welded together. It is quite likely that some of the disadvantages of city life may be overcome by helping neighborhood groups to organize.

In every parish a little observation will disclose the existence of natural groups in neighborhoods. The people who live on certain blocks within certain limits are likely to have some special interests in common. City life is so miscellaneous that these natural affinities have little chance to assert themselves. By studying them and, with the assistance of his

people, organizing neighborhood groups accordingly, the pastor may go far toward solving the very vital problem of sociability for our Catholic young folk. We do not minimize the great difficulties of this work for young people. We merely insist on its singular importance.

Another principle of organization which should be of great service to our busy pastors is the method of forming sections or committees among the members of a Sodality for the accomplishing of special activities better suited to the energies of a group than to the united action of the whole body. In its essentials this plan is very simple, but it admits of indefinite modification. Indeed, it may be applied in almost any parish and in a very wide range of varying circumstances.

Briefly put, the method is as follows: Just as a legislative assembly resolves itself into committees and gives to each one some department of activity, so the members of a Sodality may be divided into as many groups as there are desirable activities. Each group or committee (generally called a section in Sodalities) has its own officers, usually a president, secretary, and treasurer, if the latter officer is needed. Each functions separately so far as its special sphere of action is concerned, but always coöperating with and depending on the Sodality.

Young men are by nature extremely active. They like to see something doing, to get results, to take an active part in what is going on. By the organization of sections every Sodalist may be given an opportunity of sharing in some actual enterprise of the Sodality. If he does not measure up to the opportunity, it is his own fault and he has at least had his chance. Those who will not take to one sort of effort may be attracted by another. Sections may come and go; works may change and be renewed. There is here indefinite opportunity for varying the activities of the Sodality while preserving always the permanent form of organization. The Sodality supplies the element of permanent stability. The sections can introduce indefinitely numerous and pleasing variations.

The most successful and appropriate sections for any given Sodality for young men must be discovered by the director and the officers, partly through discussion of the young men themselves and partly through experiment. In the book *Social*

Organization in Parishes, which I wrote some years ago, to offer suggestions to pastors concerning this method of organization, I made many suggestions for sections which had been successful in this or that set of circumstances. Of course it would be impossible to duplicate in one place all that had been done in another, but I considered that the experienced priest, out of the abundance of material offered, would be able to select such work as was presently useful for his young people and could introduce from time to time new activities from among those so plentifully suggested.

The sections of the normal Sodality group themselves under those for Sodality welfare, those which encourage practices of personal piety on the part of the Sodalists, those which aim at helping the neighbor, and those which seek to spread and defend the faith. The director will do well to select one or two activities at the start which are congenial to the disposition of his members and in which they can probably be interested. Only experience will determine in any given instance what is most attractive to a particular group of young people.

Some young men's Sodalities have taken quite enthusiastically to the work of big brothers, acting as volunteer probation officers in the Juvenile Court, looking after some particular wayward boy who is assigned to them, making friends with him and helping him to better environment and to right living. Another activity which has proved successful in some instances is the formation of debating clubs and study circles, where the members actively conduct their own proceedings under the guidance of the director. At a time when so many attacks are being made on the Church and her principles and doctrines, young men might be stirred up to some desire to learn more of their faith so as to defend it when occasion comes.

The section for parish welfare, described in the volume mentioned above, proved curiously popular with the young men in one parish where it has existed for years. The purpose of this section is to aid the pastor in keeping in touch with the whole parish more effectively than he could manage to do unaided. Especially in overcrowded neighborhoods where many of his parishoners live in rented houses and move frequently, where there is a constant stream of drifters and strangers coming in and out of the parish, where lodging

houses and hotels, colonies of immigrants and of the very poor complicate the work, it is almost impossible for the most zealous pastor to keep in touch with his people, even though he and his assistants visit constantly the different districts of the parish.

The parish we speak of was of this description and the pastor had organized his men into a welfare section, dividing the parish into districts and appointing a captain over each district whose business it was to complete a census as soon as possible and to keep its record up to date by monthly visitation of his district. Each captain had as many aids as he needed. At first the whole work was given in charge of the married men's Sodality. But the young men at once protested and asked to take their share. So matters were finally arranged by taking six men from the married men's Sodality, six from the young men's Sodality, and six from the St. Vincent de Paul Society. The census was made most thoroughly and revealed conditions which the pastor had never got in touch with, families which had left the Church, couples married outside the Church, young people who had never been baptized, others who were out of all touch with religion. Some idea of conditions will be had from the fact that these men, helped by a Women's Auxiliary, recruited from the married ladies' Sodality and young ladies' Sodality, found two hundred mothers of families who had given up the practice of their religion and brought them back to their duties.

The special aspect of the work which we now call attention to, however, is the active part taken by the young men. Beginning with six representatives on the council of the welfare section they steadily increased their representation and showed so much capacity for the work and interest in it that in a short time they were supplying nearly two-thirds of all the men workers, having distanced the older men by their interest and energy.

This example, which is drawn from actual experience (the welfare section in question has been in active operation for about six years and is still carrying on its work), goes to show that young men can be interested in work for others to an unexpected degree if only they are given an opportunity to exercise their zeal in the way they wish. Sometimes we make the mistake of not expecting enough from the young men and

not giving them sufficient opportunity to show what they will do.

To conclude, we are at the beginning of a new era of lay organization. Any adequate remarks on such a subject as this must be part retrospect, part anticipation. Obviously the methods now in use in many parishes are, on the testimony of the pastors themselves, inadequate to hold and interest the young men. It must be our business then to develop ways and means of interesting the rising generation, of enlisting them in work for their own welfare and that of others, of counteracting the decidedly dangerous influences to which they are necessarily subject under present conditions.

If these suggestions, these brief accounts of the experience of other priests in working for their young men, will have the effect of encouraging some wearied and disheartened pastors, of inducing them to continue their efforts for young men and of pointing out to them some practical avenues of effort, it will have been well worth while to write these lines. Any work done for young people and for young men in particular must have a special blessing from heaven. We recall in this connexion the solemn and impressive words with which the late Holy Father Benedict XV concluded a private audience in which I had told him something of the work for Catholic young people in the United States. After listening intently and asking pointed questions, the Holy Father rose to give a final blessing. He first declared that he blessed all whom I had in mind, all helpers and associates, all good works. Then he continued with much feeling: "But especially I bless the work for the Catholic young people. Continue to work for them. The Catholic young people are the hope of the Church; they are the seed from which the Church must spring. They are," and here he paused a moment before concluding solemnly, "they are indeed the Church itself of the future."

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ST. THOMAS AND THE ACCORD OF REASON AND FAITH.

THE many articles which appeared in the REVIEW and which were evoked by the sixth centenary of the canonization of St. Thomas Aquinas, dealt in a learned and lucid manner with various aspects of the life work of the Angelic Doctor. But one phase which seems of far-reaching importance, if not his greatest achievement, was not given special consideration. The fact is that this phase of the Saint's work is what made him most helpful to the Official Church in her exposition and rational defence of the Christian Faith, and supplied a number of concise and clear-cut principles which, for the guidance of mankind, were set forth in solemn decrees by the Vatican Council.[1] I refer to his determination of the principles that govern the mutual relations of reason and Faith, of natural science and supernatural truth. Here St. Thomas deals not with any particular doctrine, but with the rational defence of the entire structure of supernatural revelation, and with the legitimate function of human reason in the approach to and within the domain of Divine Faith. His teaching on the harmony and mutual helpfulness of natural reason and supernatural faith I will attempt to set forth in the present article.

Man may attain to the knowledge of truth in two ways—by the natural light of reason, and by the supernatural light of revelation. In the former case he applies his senses and his powers of mind to read the book of nature which the Almighty Creator has spread out before him. In this manner he may learn many truths about nature itself as in the physical sciences, or about man, the masterpiece of visible creation, as in the philosophical sciences, or even about God the Architect and Builder of all these things, which bear the impress or image of Him who fashioned them out of nothing. For "the heavens proclaim the glory of God and the firmament is the work of His hands" (Ps. 18:1), and "by the greatness of the beauty and of the creature, the Creator of them may be seen so as to be known thereby" (Wis. 13:5); and "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, His eternal power

[1] V. C., Sess. III, Cap. III, IV, De Fide (Denz., Bonn, 1789-1920).

also and Divinity" (Rom. 1:20). By revelation, on the other hand, God, in His infinite goodness, speaks directly to man, as speaks a father to his child as it were by word of mouth, and thus, in a manner wholly gratuitous and supernatural, man receives a knowledge of truth at once immediate and unmistakable. "God who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son" (Heb. 1:1). The record of this special divine teaching, of these God-given truths, is found in the holy Bible or in ecclesiastical tradition; and the Catholic Church received from its Founder Jesus Christ infallible authority to explain and present these truths for the acceptance of faith.

Now, since we have two methods of knowledge—reason and faith—and two systems of truth—science and revelation—the question arises how these two methods and systems are related, how they can coëxist. Are both necessary for human guidance? Will not one suffice? Are both in accord, or is a conflict between them possible? To put the issue in a more popular and more intelligible form: why admit revelation or the supernatural? Is not reason alone sufficient? Do science and faith conflict? Are not the doctrines of revelation—of the Bible and of the Church—contradicted by the conclusions of modern science?

To these repeated inquiries many answers have been given; but it remained for St. Thomas to determine the relations of the twofold order of knowledge and truth in a manner satisfactory to reason and revelation. Rationalism rejects divine faith and the reality of the supernatural as unnecessary and inadmissible, and extols reason and science as adequate to enlighten us in the knowledge of all truth. Mysticism and Traditionalism, moving to the other extreme, regard divine revelation as the sole pillar of truth, and consider reason a broken reed, fraught with deadliest danger to him who will lean on its support. Others, ranging from the Gnostics of the third century to the Averröists of the thirteenth down to the Modernists of our own times, carried away by false and illusory systems of philosophy and science, would fain admit a direct conflict between reason and faith, so that one may believe as true that which his reason declares to be false.

Thus would the advocates of Rationalism and Traditionalism allow one method of knowledge to monopolize the whole field of truth, while the so-called Modernists, though allowing both reason and faith to occupy the field, so divorced them as to eliminate all relationship and consistency, and thus destroy the very nature of truth.

Some of the ablest minds have adopted one or other of these erroneous systems; and the pathway of history is strewn with the wrecks of those whose enthusiastic advocacy of a false philosophic theory carried them beyond reach of the Church's warning voice, and caused them to break loose from the safe anchorage of the true faith. Witness the celebrated names of Tertullian, Abelard, De Lamennais, Loisy. What gratitude then is due to St. Thomas whose clear logical mind, endued at once with a knowledge that was natural and supernatural, drawn from the purest and richest fountains of both —the philosophy of the human Aristotle and the Gospel of the Divine Christ—conceived and formulated that system of Scholastic theology wherein reason and faith, science and revelation, the natural and the supernatural, stand combined in perfect accord and with incalculable mutual advantage.

St. Thomas, brushing aside the errors of his time and by an intuition that was superhuman anticipating those of future ages, recognized that in reason and faith we have two distinct principles of human knowledge; that these principles, while distinct, are by no means discordant; that between them, when properly applied, no conflict can arise; but a harmony, which does honor to both and is entirely desirable and beneficial to man, must prevail; that faith, instead of being an encroachment upon the rights and independence of human reason, but powerfully aids that reason in the proper exercise and development of its innate resources; while reason rightly used so far from being a menace to faith aids and assists it in divers ways.

These are the principles enunciated by the Angelic Doctor[2] to safeguard and control the legitimate claims and activities of reason and faith, of science and revelation. At first sight, these principles appear so exceedingly simple that little credit

[2] S. T., II. II., Q: 1-16, De Veritate, XIX; In Lent., XXIV, Q. 1.

is due for their discovery; but theirs is the simplicity of truth, the modesty of perfect art. They need but a fuller declaration and brief exposition to bring to light the profound wisdom they contain, which, if always recognized, would save many from making shipwreck of the faith; and would remove from the minds of others those insuperable prejudices which render obedience to the faith impossible, because this submission they regard as a complete surrender of the intellectual rights of man. Fond delusion! For then only does reason enter into the full enjoyment of its legitimate rights when illumined by the light of faith.

That reason has its rights, St. Thomas would be the last to deny; but that it has its limitations he has also the good sense to perceive. Herein does his wisdom transcend the folly of those who would place reason on a pedestal and worship it as the highest divinity. For, while unaided reason has achieved great conquests in the domain of science and of philosophy—which latter is reason's attempt to solve the riddle of the universe, to give an ultimate explanation of the world—yet, must it be confessed, as a lesson taught by ages of sad experience, that even in its highest reaches in the persons of those who have done it greatest honor (such as Aristotle and Plato), it fell into egregious error and with a cry of despair acknowledged its inability to attain to a knowledge of the many truths of vital import that lay beyond its ken. Here enters the divine gift of faith to supply the deficiencies of halting reason. "For", as St. Paul says, "seeing that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believed" (Cor. 1:21). Thus did God in His infinite goodness condescend to make known to man by a supernatural revelation even natural truths of momentous spiritual importance to his salvation, truths which he could not himself, either from lack of ability or lack of industry or of opportunity, ever acquire with the safe assurance of satisfying certainty. What folly, then, for proud reason to regard with suspicion the blessing of divine faith, and stand aloof from the teachings of that revelation which is the proffered gift of God's goodness to man's helplessness! Well has the illustrious Leo XIII said: "A wise man would not accuse faith and look upon it as op-

posed to reason and natural truths, but would rather offer heartfelt thanks to God, and sincerely rejoice that, in the density of ignorance and in the floodtide of error, holy faith, like a friendly star, shines down upon his path and points out to him the fair gate of truth beyond all danger of wandering".[3]

But what if reason under the ægis of faith must accept some mysterious doctrines, which exceed its comprehension, and whose truth can be tested by no rational principle? Never could revelation offer for the acceptance of faith aught that could contradict truth. Revelation is but the voice of the omniscient, all truthful God speaking to the minds of men. Can the All-Holy lie? Can Truth itself deceive? How then can revelation contain anything that is false, anything that can conflict with the principles of reason, anything that can contradict the unquestionable conclusions of science? For the same God that endowed man with a mind to know and created a world which is capable of being known, imparts to that same mind the gift of faith and communicates the truths of revelation. God, the Author of the book of revelation, is the same who designed and inscribed the book of nature; and He can no more contradict Himself than truth can be opposed to truth. Hence, science and faith must be in perfect accord, and when apparent conflicts arise, the reason is due, as St. Thomas points out, to the fact that the conclusion of reason is not well established, or the doctrine revealed is not rightly understood.

While science, however, and faith move along two different planes, the one guided by the light of human reason, the other by the light of divine revelation; the one concerned with the natural order, the other with the supernatural—yet are they not isolated. They render aid to each other even within their special spheres—faith enlightening reason in the pursuit of its proper object, natural truth—while reason contributes assistance to faith, toward its production and the fuller understanding of revealed truth. The history of philosophy bears emphatic testimony to the fact that reason unaided by faith is liable to degenerate into all kinds of degrading error, even in respect of natural truths of primary importance to the spirit-

[3] *Encyclicals*, p. 43.

ual welfare of humanity. Recall the gross religious and moral errors, and the revolting practices advocated by pagan priests and gentile philosophers, who, unenlightened by faith, were led astray by the dim light of natural reason. The one true God, the sacredness of human life, the immortality of the soul, a future state of rewards and punishments, were truths but faintly perceived, or cruelly distorted, or too often wholly ignored. And, curious to behold, with the loss of faith and the lessening of man's hold on the supernatural within recent generations, all the worst errors of paganism revert. Agnosticism, atheism, materialism, denial of the soul's immortality, and disregard of the sacred obligations of the moral law, again flourish in our midst. Realize, then, how helpless, despite our boasted modern progress, is human reason to apprehend with the assurance of certainty the fundamental religious and moral principles that belong to its special province, and is safe only when assisted and sustained by the light and grace which stream down from the throne of the Almighty, and dispel the darkness which envelops us. But reason, having secured by the aid of faith a firm foothold on fundamental principles, can march forward with steady step to the conquest of further truths. With justice may we doubt if our boasted modern enlightenment, our wonderful scientific and industrial progress, our political and social advancement, would ever have been possible, were it not for the supernatural help and inspiration furnished by Christian revelation. Yet, sad to say, while men glory in these gifts, as of their own creation, they with base ingratitude neglect or despise the Giver.

While reason is deeply indebted to faith for its conquest along natural lines, enlightened by faith it in turn goes far in repaying the debt. Reason aids faith in divers manners. In the words of St. Augustine: "Faith is begotten, nourished, defended and confirmed by science". Reason leads man to faith, when it points out his obvious duty of submission to God as supreme Lord; and the perfect reasonableness of accepting truth on reliable testimony, and *a fortiori* on the witness of God, who is omniscient and all-truthful; and then proves by certain and incontrovertible evidence of history that God has spoken and has revealed to man a definite body of doctrines, and has stamped His message with the unmistakable seal of

the miraculous. What is more reasonable than to accept God's testimony to truth when duly attested? That is faith—divine faith approved of and recommended by credible evidence. After the doctrines of divine revelation, the dogmas of faith, are reasonably accepted on God's authority (and never afterward should they be called into doubt, since they rest on the firmest of all foundations) reason can be still further employed in endeavoring to bring to light the fullness of their divine meaning. Here is a new vista open before the mind of the believer for the free exercise of his intellectual activity, an immense region of heavenly truths hidden from the eye of the unbeliever, whose spiritual faculties are contracted within the prison-house created for him by rationalism. And to fortify reason against danger of error in pursuit of its noble task, God has established an infallible Church, whose office it is to safeguard the deposit of faith, and to pass final judgment on its contents and meaning. Mysteries there are in divine revelation too profound for the human mind to penetrate, and clearly visible only to the mind of God; but to reject them would be irrational, since they too rest on the same firm foundation, God's infallible word, and their truth the believer beholds not with the eye of mere fallible reason, but with the eye of an unerring faith, that is, with the eye of God Himself. How grand, then, is the dignity of faith, how glorious the privilege of the believer! He is, as it were, raised aloft and allowed to stand on a level with the Creator and contemplate reality and truth with the vision of the Omniscient! Having accepted the divine truths of faith, reason, through the science of theology, arranges them in order, analyzes and compares them with one another and with natural truths, drawing from nature many analogies which shed light on the sense of revealed dogma; draws new conclusions and defends dogmas against the assaults of false philosophies, pseudo-science and vain deceit, until the whole body of revealed doctrine constitutes a correlated and consistent system which the logical mind delights to contemplate, and which has won for itself the proud title of the science of Theology, the queen of all the sciences.

Such in brief is the grand achievement of Divus Thomas, Prince of Theologians, as Pope Leo justly calls him. Is it

any wonder that such inestimable labor won for him a unique glory in the Church of Christ? He placed reason and faith in such juxtaposition that by their mutual coöperation both are rendered well nigh impregnable against the assaults of future generations. Were St. Thomas known and his work understood by the wise ones of the world, a more sane reason, a more reasonable faith would dominate our age. How misleading is the popular notion of the labors of the great Scholastic theologians—as though they wasted their precious time in vain subtleties and futile metaphysical disquisitions. How easy to depreciate what is not understood, to undervalue and cast ridicule upon what exceeds our ability to duly appreciate.

But St. Thomas was not alone a great architect; he was a great builder also. He not merely designed a noble plan but he reared a monumental edifice wherein this plan is executed with the most exquisite refinement of detail. To enunciate clear principles destined to secure the harmonious relations of faith and science for all time is a work of inestimable value; but to apply these principles to the whole range of knowledge, rational and revealed, so as to produce a literary and intellectual creation of transcending excellence, wherein reason and revelation, philosophy and faith coalesce into a celestial harmony which finds an analogy only in the perfect union of the Divine and human in the Incarnate Word, is the achievement of unique genius. Such a creation is the *Summa Theologica.* As in his life and person reason and faith found their fullest fruition, so in his *Summa* philosophy and revelation, the natural wisdom of man and the supernaturally manifested wisdom of God, blend into the smoothest and richest combination. With an unbounded confidence, begotten of true faith, St. Thomas regarded no knowledge foreign to his domain. He laid under tribute ancient philosophers and the Christian Fathers, and with a singular discernment sifting the chaff from the wheat he stored up in one granary the pure grain of doctrine for the convenience and nutriment of all future generations. The Greek philosophy of the peerless Aristotle and the Christian theology of the unrivalled Augustine became, so to speak, hypostatically united in the *Summa Theologica.* Deservedly, then, is St. Thomas entitled the "Christian Aris-

totle". A learned Catholic writer best portrays the grandeur of his achievement in these words: "The Cathedral of Cologne, that other great medieval achievement, is the only work to which the *Summa Theologica* may be properly compared. Like the Gothic structure, the *Summa* is vast, complicated, and yet unified in the heaven-pointing plan, by which vault and arch, turret and pinnacle, all conspire to the one general effect of lifting our thoughts from the earth beneath us to the supernatural world above us. Nature and Grace, reason and faith, natural truth and revealed truth, are there articulated and subordinated and coördinated in such a way that Dante had only to put it in verse to make it a harmony in expression as it is already intrinsically a harmony of thought."[4]

In the presence of such testimony need we wonder that even within the very thirteenth century in which he lived that this glory of the order of St. Dominic was called by Stephen, the Archbishop of Paris, "the great luminary of the Catholic Church, the precious stone of the priesthood, the flower of doctors, and the bright mirror of the University of Paris;" that he was sought after and coveted as the most distinguished lecturer by the great universities of Europe, then flourishing centres of learning, whose inspiration derived from the vigorous well-defined Catholic Faith; that he became the attractive model for imitation to all later Catholic scholars and theologians, though never surpassed or equalled; that Popes and Councils vied with one another in expressing their approval of his method and doctrine as most conformable to the Divine method of Christian truth, so much so that Innocent VI declared that "those who followed the doctrine of St. Thomas never deviated from the path of truth, and those who assailed it were always suspected of error; while the Council of Trent laid upon the altar beside the Holy Bible and the Conciliar and Papal decrees the *Summa* for the safe guidance of the assembled bishops. No wonder that the enemies of the Catholic Faith direct their most poisoned shafts against St. Thomas and the Scholastic theology of which he is the chief ornament, since their sophistries, errors and confused opinions are exposed and put to shame by his clear-cut, logical and concise

[4] Dr. William Turner, in *Catholic University Bulletin*, June, 1912.

exposition and defence of the doctrines of the Christian Faith; and that Leo XIII, esteeming St. Thomas as "the special bulwark and glory of the Catholic Faith", as "one richly endowed with human and divine science—who, like the sun, heated the world with the ardor of his virtue and filled it with the splendor of his teaching", so that "reason borne on the wings of Thomas to its human height can scarcely rise higher," enthroned him as the Angel of Catholic institutions of learning, and called upon the Bishops of the Catholic world to "restore the golden wisdom of St. Thomas, and to spread it far and wide for the defence and beauty of the Catholic Faith, for the good of society, and for the advantage of all the sciences".[5] In fine, our present beloved and illustrious Pontiff, Pius XI, in his recent Encyclical, issued to do honor to the Saint on the sixth centenary of his canonization, first recalls praises lavished on the Angelic Doctor by his predecessors, and then adds his own appraisal and eulogy in words which may fittingly bring this essay to a close:

> We, while reëchoing this chorus of praise given to that sublime genius, approve that he not only be called Angelic, but even that he be given the title of Universal Doctor, since the Church has made her own his doctrine; and his writings, especially where they teach the rules and principles of sacred sciences, are judged to be of universal nature. . . . St. Thomas is the principal master in our schools not only for his philosophy but also for his studies in Theology. For there is no department of Theology in which he has not most happily shown the extraordinary richness of his genius.
>
> First of all, he established apologetics on their proper and true foundations, defining well the distinction that exists between the things of reason and those of faith, between the natural and the supernatural order. Therefore the inviolable Vatican Council, when it defined that certain things can be known naturally concerning religion, but that to know all, and this without error, one needs by moral necessity that they should be revealed, and that in order to understand them the Divine Revelation was absolutely necessary, made use of no other arguments than those borrowed from Thomas who desired that whosoever took up the defence of Christian doctrine, should hold firmly to this principle: "It is not lightmindedness to assent to the things of faith, even though they are above reason."

[5] *Encyclicals*, p. 48.

He moreover showed that, although the things of faith are hidden and obscure, the reasons which lead men to faith are clear and manifest, since man "would not believe if he did not understand that these things are to be believed". And he even adds that faith, far from being an impediment and a servile yoke, is rather to be esteemed as a very great benefit since it is a "beginning of Eternal Life".

What wonder that the Code of Canon Law prescribes as a rule to be inviolably observed by all Catholic seminaries: "The studies of rational philosophy and of theology, and the instruction of students in such disciplines shall be absolutely treated by the professors according to the method, the doctrine and the principles of the Angelic Doctor."[6]

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THE PERSUASIVE SERMON.

A PRIEST wrote to the Editor of the REVIEW requesting an article on persuasion in sermons and disparaging the "so-called sermons" delivered in his neighborhood. He found a weak point in professional homiletics. For nearly all the treatises that have come under my observation give only scant or scattering attention to the subject. The task of enlightenment here is by no means easy, for many elements enter into the matter of persuasion—elements having to do with the speaker himself, with the topic discussed, and with the auditory.

Meanwhile, the theoretical homilist cannot quarrel with the demand made by the priest. What, indeed, is any sermon that is not persuasive? A sermon should be something more than an address, a lecture, even an instruction. It must aim at action. For of the three components of a good sermon, namely the *placere*, the *docere*, the *movere*, doubtless the last is not the least. The sermon, like the lecture or address, should please in order that its doctrine may be heard willingly. Unlike the mere lecture, however, its doctrine is given in order that abstract truth may flower into moral action. The end of the sermon is to gain action from the congregation,

[6] Canon 1366.

who must be doers of the word and not hearers only—for the devils believe, and tremble: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." If the moral sermon, to be of permanent value, must be based on doctrine, so too should the doctrinal discourse—if it aspire to be a sermon rather than merely a learned lecture—allure to action.

Assuredly, the sermon must be persuasive. At this point a distinction may well be made that perhaps merits a distinct section.

"In a little thou persuadest me to become a Christian." Whether cynical or sincere, King Agrippa's interrupting comment brought to an unforeseen close a sermon that might fairly be reckoned a masterpiece amongst persuasive sermons. It was brief, courteous, cogent, dignified. Its introduction, including the traditional "compliment" put with finest delicacy, was most happy. Its argument, comprising personal experiences of the Apostle, was both interesting and forceful. Its wholly unplanned conclusion was pathetically gentle and replete with missionary yearning.

St. Paul's appeal to Caesar had already removed him from the jurisdiction of Festus and the direct helpfulness of Agrippa. The Apostle was therefore not pleading his own legal cause. He was wrestling for the souls of his hearers—and he seems to have failed. His heart was aflame with zeal, his face glowed with holy enthusiasm, his body evidenced his self-chastisement and self-discipline, his rhetorical expedients were excellent. Who could hope to succeed where such a splendid pleader failed? For our present purpose, we may take his discourse as an apt illustration of the important distinction between sermons that are persuasive in form and matter and those that effectually persuade.

The preacher must not be discouraged if he garner no visible fruit. Let him put forth every effort to make his address persuasive. Let him plant and water, leaving the matter of the increase to God, in whose hands alone resides the mystery of grace. But whilst he should not give way to discouragement, neither may he lean toward presumption, leaving the

whole matter to God's grace. The work of the Lord includes the planting and watering, but that part is to be done by the Lord's workmen, and must not be done negligently by them. The preacher is to study the art of persuasion and do his best to exercise that art in all humility and hopefulness. If he appear to gather no harvest, he has meanwhile gained his merit. But again, the harvest may mature but slowly, nor be witnessed ultimately by his own eyes. He can console himself with the thought of the Latin sentence of his earlier studies: Arbores seret diligens agricola quarum unam baccam ipse nunquam videbit (or words to that effect).

There seemed to be a strong note of discouragement in the appeal of the priest already referred to in this paper. What good results are the apparent fruitage gathered from our well-nigh innumerable sermonizings, Sunday after Sunday, year after year? We pipe, and the people will not dance. We accordingly settle down to deadening routine, preach with the thought rather of doing a prescribed task than of seizing a grand opportunity, and seem to have little heart and less hope in the performance of a duty imposed upon us by authority.

We have our consolations, nevertheless. The confessional is a great comforter. And there are special seasons, such as "missions" and the "Forty Hours", when grace becomes almost tangible and works its obvious miracles. So far as human insight may reckon with invisible things, it is the sermon that seems to be the almost exclusive motivation of all this. But now we are thinking rather of the regular Sunday discourse. The disappointing feature is there. Canon Twells devotes one of his Anglican *Colloquies on Preaching* to the subject. In the study of a country rectory, the Vicar sees the Rector preparing a volume of sermons for the press, and the following colloquy ensues (in part):

R. What do you think I am going to call my intended volume?

V. I cannot guess. Most titles, more or less obvious, have been already appropriated. . . . Have you hit upon something new?

R. I am going to call it "Lost Labor".

V. What a singular title! May I ask—

R. I have spent much time over these sermons. My whole mind has been thrown into them, and my best powers of composition and illustration. Yet I never heard of their doing anyone the slightest good.

V. Dear me! I should have thought—

R. So should I, but I have been undeceived by the roughness of facts. As far as I know, not a single member of my congregation has ever altered an opinion, or changed a habit, or put away a fault, in consequence of my preaching. Whether the explanation be inefficiency on my part or carelessness on theirs, I will not pretend to say. Is my delivery very bad?

V. No, indeed: decidedly above the average. If you are not listened to, who is. . . .

R. Of all "Lost Labor" in this fallen world, surely there is none more sorrowful and disastrous than the "Lost Labor" of sermons. Fifty thousand of them must be preached every week in England and Wales by the clergy of the National Church alone. O the time, the learning, the consultation of authorities, the throes of intellect and imagination which are expended on their production! Yet what does it all come to?

V. Theoretically one would be disposed to say that they constitute a lever for good, scarcely capable of being overrated.

R. Theoretically, yes. Think of fifty thousand political lectures being delivered simultaneously on one side, not to say repeated week after week, and year after year! How certain the other side would be that, unless they made corresponding efforts, their cause would be lost! But people hear political lectures with a view to action. They hear sermons, or pretend to hear them, without the faintest view to action. . . . Drunkards must surely be seen to leave off drinking. Profane persons must be known to abandon swearing. The good must be observed to grow more good, and the bad somewhat less bad. . . . Now what weighs me down, as regards my own people, is, not merely that results are fewer and smaller than I could wish, but that, as a matter of fact, I can discover none at all.

V. That is dreadful.

R. Dreadful indeed! I lie awake at nights thinking of it. We know the disappointment of agriculturists at what is reckoned to be a deficient harvest. If the yield is ten, twenty, thirty per cent under the usual average, there are downcast looks, and there are heavy hearts. But what would they say if there was no harvest whatever? what would they say if, as they cast their eyes over their broad acres, they could discover not so much as a single stalk of corn, where they have ploughed deeply and sown freely? Have people no pity for God's spiritual husbandmen? Are they to plough and sow year after year, and never reap the fruit of their labors?

There is much more to this *Colloquy*, both apposite and interesting. The note of discouragement heard throughout ends, however, in one of comfort. This last word belongs to the Vicar:

> A friend of mine, a layman, was once in the company of a very eminent preacher, then in the decline of life. My friend happened to remark what a comfort it must be to him to think of all the good he had done by his gift of eloquence. The eyes of the old man filled with tears, and he said, "You little know! You little know! If I ever turned one heart from the ways of disobedience to the wisdom of the just, God has withheld the assurance from me. I have been admired, and flattered, and run after; but how gladly I would forget all that, to be told of a single soul I have been instrumental in saving!" The eminent preacher entered into his rest. There was a great funeral. Many pressed around the grave who had oftentimes hung entranced upon his lips. My friend was there, and by his side was a stranger, who was so deeply moved, that when all was over, my friend said to him, "You knew him, I suppose?" "Knew him", was the reply. "No; I never spoke to him, but I owe to him my soul!"

The other side of the shield is equally disappointing to one's sense of homiletic satisfaction. It presents us with the story, told so often as to have become trite, of the preacher whose sermon was apparently reaping a splendid harvest of conversions, as the exclamations and sighs and tears of the congregation abundantly witnessed. It was divinely revealed, nevertheless, that this grand harvest was due, not to the eloquence of the preacher or to his power of persuasiveness, but to the humble prayers of an old and poor woman sitting under the pulpit and storming heaven, not with fine phrases, but with unflagging persistence of faithful petition.

A story of this kind is doubtless an excellent antidote to vanity. But its testimony should not be invoked by the negligent sermonizer to cover his own inept failures. Presumption is as dangerous as discouragement. There is such a thing as oratorical persuasiveness, and it is a mighty weapon. Perhaps we are not skilled in its proper use, perhaps we mistake some other weapon for it. And again, the human equation—the man behind the gun—must be considered. He may, indeed,

be of the very first importance. What, then, are some of the elements shaping the persuasive sermon?

Sacraments effect their end *opere operato*; sermons, largely *opere operantis*. Since example is more powerful than precept, the preacher should of course illustrate in his own life the virtue he extols, the higher and unworldly wisdom he expounds to others. At all events, it is clear that his manner of life must not contradict his own exhortation. In his sermon for the Second Sunday in Lent, St. Anthony of Padua remarks that our Saviour "was wise in His preaching; for He began to do and to teach". His life was a beautiful introduction to His discourses.

In discussing the three phases presented by the question of persuasiveness, we accordingly must first consider the preacher himself. Doubtless God rewards sanctity in the preacher with the fruit of conversions. The thought has been dwelt upon often, and need not be repeated here. Nevertheless, we do meet here the necessity for distinctions which are more or less obvious. It is not improbable that a mere air—a certain pretence—of piety carries with it some power of persuasion. This is especially true of the preacher who, comet-like, comes from afar for a brief moment within our vision and then departs for equally distant fields of splendorous enlightenment. The pastor is vernacular. He is bound to the soil he inhabits. His people know him too intimately to permit of an effective affectation in the pulpit, even if higher considerations did not deter him from such insincerities.

It is of the oldest world-wisdom that example is more powerful than precept. There are many grades in sanctity. In addressing (July, 1923) the Fisher Society, comprising undergraduates of the Catholic faith in the University of Cambridge, Lord Justice Russell held up this standard for laymen, whose opportunities for leading others to the Faith constituted so many responsibilities for the Catholic laity:

> And how can you best do it? By good example. Do not mistake what I mean. I do not mean by good example, sanctimoniousness or priggishness. I mean by careful observation of the practices that are distinctive of the Catholic Faith; I mean by clean living and

clean conversation; and I mean by no compromising with essentials to satisfy the exigencies of the moment.

There is a fundamental distinction between sanctity and that aping of it that is called sanctimoniousness or priggishness. No preacher wishes to be a second Mr. Chadband. The priesthood of the Catholic Church is very notably free from this long-faced, solemn strutting type. Our danger is that we may become victims of routine, speaking from the pulpit with a decent air of seriousness but without the essential accent of conviction.

This accent of conviction may properly be styled essential to persuasiveness. We confront here the old, very old *Si vis me flere*. But let not the preacher labor under a misapprehension. Conviction may exist without its manifestation in oral discourse. We are indeed thoroughly convinced of the truth of our mission and of its everlasting importance to our hearers. Nevertheless, we may not therefore conclude that the mere statement of this conviction will influence others to share it. The Abbé Mullois gives us this analysis:

> The accent of conviction is made up of a mixture of faith, power, and love combined; the combination forming a characteristic which is at once simple, pious, and grand, redolent of inspiration and sanctity. It is the power, the life of speech; the *sacred fire,* or what Mirabeau styles *divinity* in eloquence. "I have never heard any one speak", said he, referring to Barnave, "so long, so rapidly, so well; but there is no divinity in him." The accent of conviction is the magic of speech . . . that which puts argument to silence, withdraws all attention from the preacher, and fixes it solely on what he says; or rather, on what God says through him.
>
> Unhappily, we are very backward in this respect. There is faith undoubtedly in our souls; but it is not always manifest in our speech. . . . How, then, can we make others believe what we do not seem to believe ourselves?
>
> . . . Fine language, talent, imagination, brilliant argumentative powers—all these are common enough amongst us, and we are quite accustomed to them; but what is rare, what is unlooked for, what carries everything before it, is the language of a faith and of a heart which seems to echo the voice of God Himself.

Without becoming histrionic in manner, the preacher can learn something from the art or artifice of the actor. It is the business of the actor to make fable appear like fact. But the indifferent preacher may succeed in making fact appear like fable. Hamlet was amazed to find the player shedding tears. "What's Hecuba to him, or he to Hecuba, that he should weep for her?" The actor rouses himself, excites his own emotions, kindles his own imagination, until he makes real what he sees only with his mind's eye. The preacher of tremendous truths might well take the lesson to heart. Has he grown callous through the deadening power of perpetual wont? Can he not, should he not, stimulate his own imagination, force his soul unto his own conceit, until he not merely knows but realizes the awful issues of eternal destiny which he so easily handles? Must he, like Hamlet, accuse his own torpidity of thought and action?

> O what a rogue and peasant slave am I!
> Is it not monstrous, that this player here,
> But in a fiction, in a dream of passion,
> Could force his soul so to his own conceit,
> That from her working all his visage wann'd;
> Tears in his eyes, distraction in's aspect,
> A broken voice, and his whole function suiting
> With forms to his conceit? and all for nothing.
> For Hecuba!

What would such an actor do if he had the motive and the cue for passion which preachers of eternal facts possess?

> He would drown the stage with tears,
> And cleave the general ear with horrid speech;
> Make mad the guilty, and appal the free,
> Confound the ignorant, and amaze indeed
> The very faculties of eyes and ears. Yet I,
> A dull and muddy-mettled rascal, peak,
> Like John-a-dreams, unpregnant of my cause,
> And can say nothing. . . .

Are preachers really unpregnant of their splendid cause? Do they utter what is in them in so listless, indifferent, casual a manner that it amounts practically to nothing?

It is a very old fallacy that people need but to know their duty in order to follow its implications willingly. *Meliora probo, pejora sequor.* Wherever it is needed, instruction must be given. But the major task is to influence the will. God presents us with wonderful bases of motivation—death, purgatory, heaven, hell. People nevertheless accept these terrible facts so genially that the preacher's duty is obviously to exhibit the significance of the four last things, to work skilfully on the emotions of his auditory until they in some fashion realize that significance and are subdued by it. This is merely by way of illustration; for the four last things are the salient features of the spiritual landscape. The preacher's task is not so easy when he descends from these mountain-peaks into the plains below. The virtues and vices, multiform and multi-colored; the doctrinal facts of religion; the particular states of life; the kaleidoscopic panorama of life itself—these themes call for more minute word-painting. The drunkard, the thief, the liar, the profane or obscene, the slothful and negligent, the over-ambitious, the proud and scornful, the self-indulgent—how shall these be led both to visualize the error of their ways and to choose manfully the opposite pathways?

Once more, instruction is not enough. Scolding is hardly helpful. But the human heart still remains, hardened perhaps, but still amenable to the influence of awakened emotions. Fear can still be appealed to, and so can love and hope. Conviction in accent, gentleness in manner, sincerity in action, an obvious zeal for the salvation of souls, will be persuasives to conversion or to amending action. Apart from its ethical unworthiness, a simulation of these qualities by the preacher may easily result in a whining tone intended for tenderness, a shouting tone intended for the accent of conviction, a blustering manner intended for zealous enthusiasm. The lawyer or politician, the salesman or promoter or professional patriot may find his profit in similar simulated conviction or factitious enthusiasm for whatever cause he for the moment advocates. It is a serious handicap to the preacher that he may not decently employ the artifices of the forum or the hustings.

Coming to the second phase presented by the question of persuasiveness, we should note that the topics discussed by the preacher are not those whose eloquent treatment wins applause for the pleader at law, the politician in a campaign, the professional patriot in the time of war:

> The Christian preacher has a far more difficult end in view than any other orator can possibly have. The mere patriot, in appealing to his fellow-countrymen, does not consider the justice or the injustice of his cause; the pretended present interests of his country, mixed up with a good deal of personal ambition, is all that concerns him; and he succeeds best when, by stirring up the baser passions of men, he induces them to go and do what he bids them. . . . The lecturer succeeds, if by means of arguments, and a skilful presentation of facts, he can *convince* an audience. The politician succeeds if, by means of insinuation or misrepresentation, he can present his opponent in odious colors, or in any other way work upon the feelings of his hearers. He may thus succeed in gaining their votes.[1]

The preacher, on the other hand, does not aim at begetting a momentary enthusiasm in his hearers, unless the occasion be an appeal for charity in its various institutional forms. He seeks a permanent bettering in the morals or practical beliefs of his auditory. In his *Philosophy of Rhetoric*, Campbell considers this task of the preacher "the most difficult by any means whatever to effectuate" and "of all tasks ever attempted by persuasion, that which has the most frequently baffled its power." He adds:

> It is not an immediate and favorable suffrage, but a thorough change of heart and disposition, that will satisfy his view. That man would need to be possessed of oratory superior to human, who would effectually persuade him that stole to steal no more, the sensualist to forego his pleasures, and the miser his hoards, the insolent and haughty to become meek and humble, the vindictive forgiving, the cruel and unfeeling merciful and humane.

Easy victories of persuasion may be obtained in topics of sectarian, political, forensic interest:

> Very little eloquence is necessary for persuading people to a conduct to which their own depravity hath previously given them a bias.

[1] Cowan, *Preaching and Preachers*, p. 224.

How soothing is it to them not only to have their minds made easy under the indulged malignity of their disposition, but to have that very malignity sanctified with a good name! . . . To head a sect, to infuse party-spirit, to make men arrogant, uncharitable and malevolent, is the easiest task imaginable, and to which almost any blockhead is fully equal. But to produce the contrary effect, to subdue the spirit of faction, and that monster, spiritual pride, with which it is invariably accompanied, to inspire equity, moderation, and charity into men's sentiments and conduct with regard to others, is the genuine test of eloquence. Here its triumph is truly glorious, and in its application to this lies its great utility.

The third phase to be considered is the auditory. Leaving out of consideration such very special gatherings as those attending "missions", "retreats", "Forty Hours", meetings of sodalists and church societies, each of which has its own peculiar mass-psychology due to circumstances of time and special purposes, we must consider the case of the ordinary Sunday congregations. Learned and refined are there, together with the simple and mayhap rude. Professional men, tradesmen, artisans; willing and gentle hearts, unruly and turbulent dispositions; the virtuous and the vicious, the refractory and the docile—all these turn eyes toward the preacher. How may he hope to exercise the rhetorical arts of persuasion upon such diverse consciences and temperaments?

The preacher can solace himself with the reminder that God is on his side. The task which is impossible to men is possible to God. Heaven is still a common destiny for all these diverse elements, and hope springs eternal in the human breast. Hell is still a common menace for all, and fear of it is something more than a hangman's whip to keep the wretch in order. Death is still the common lot of all, and has not quite lost its terrors alike for saint and sinner. The love of Christ can still melt even the most hardened heart. The sanctions of virtue, whether virtue in general or some virtue in particular, can be pointed out in alluring terms. Not all arguments or illustrations or appeals will affect all the auditors equally. But if the preacher has a definite object in his sermon and keeps that object persistently in his view, directs the course of his remarks consistently toward it and uses simple phraseology and argument and illustration and appeal, he may well hope, with

God's favoring countenance upon his efforts, to make truth a desirable thing, and duty a beautiful and winning thing, to many of his hearers. Let him be earnest in appearance as well as in fact, saintly in fact as well as in appearance, diligent and painstaking in preparation of the sermon, active and interested in its delivery, hopeful always of good results, patient always of apparent lack of success. Again, God is on his side.

Persuasion is the one just purpose of true eloquence. Let us hear Campbell once more:

> Nothing is more common than for people, I suppose without reflecting, to express their wonder that there is so little eloquence amongst our preachers, and that so little success attends their preaching. As to the last, their success, it is a matter not to be ascertained with so much precision as some appear fondly to imagine. The evil prevented, as well as the good promoted, ought here, in all justice, to come into the reckoning. And what that may be, it is impossible in any supposed circumstances to determine. As to the first, their eloquence, I acknowledge that for my own part, considering how rare the talent is among men in general, considering all the disadvantages preachers labor under, not only those above enumerated, but others, arising from their different situations, particularly considering the frequency of this exercise, together with the other duties of their office, to which the fixed pastors are obliged, I have been for a long time more disposed to wonder, that we hear so many instructive and even eloquent sermons than that we hear so few.

That is a comforting declaration of a professed rhetorician. We sermonizers may need such comforting assurances in view of the general criticism of sermons. We are to avoid equally the Scylla and Charybdis of discouragement and presumption. That is to say that we are to work at our task of preaching with all zeal, committing the issue to God, but withal remembering that there is an art of rhetorical persuasion which perhaps we have not been at sufficient pains to master as well as we might. Sufficient for us now if its importance be properly emphasized, and some of our discouragement be counteracted.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MARYKNOLL MISSION LETTERS. XLIX.

(Father Bernard F. Meyer is a Maryknoll missioner who left for China with the late Father Price in 1918. His work has been unusually successful and he is said to have acquired enviable proficiency in the Cantonese dialect. Father Meyer has recently been placed in charge of a new district from which many Chinese in this country have come. What follows is a portion of his diary reserved for THE ECCLESIASTICAL REVIEW by the Superior of Maryknoll.)

To reach my new mission, I made the start from Kongmoon where I found a junk for Macao and, although it was almost empty, through fear of pirates, we arrived without incident, just before it grew dark. My baggage was loaded on a cart and, as the only address I knew was that of the Chinese priest, I was set down there a half-hour later. The pastor, Fr. Liu, had just celebrated his silver jubilee that day and, during the days following, I was invited to make one of the party at several feasts in his honor. Then the grandmother of a fine Catholic family that has given two priests to the Church and has two more members in the seminary, celebrated her eighty-first birthday. This, too, was done with appropriate feasting, with the pastor and his guest in the places of honor.

On 24 November, fourteen hours after raising anchor at Macao, we were outside Hoingan, where we had to disembark into small boats to go up the delta. Fr. Yeung had been expecting me, as I had the honor of a private boat with a guard of local militia, several of whom were Catholics. Three hours' rowing brought us to a tea house where a chair was waiting and in another half-hour I was riding up a street of Hoingan with firecrackers popping on all sides. Over the gate I read "Glad Welcome" in Chinese, while a scroll with "Benedictus qui venit in nomine Domini" adorned the chapel entrance. The

Christians filed in after us and Fr. Yeung informed the new titulaire that he was expected to give them the Asperges and his blessing. Afterward, out in the schoolroom, the boys sang a song of welcome and all partook of refreshments.

Two days later we visited T'aan On Village, a place that I had been very anxious to see, as it has the largest single group of Christians in Kwangtung Province, outside the cathedral parish of Canton. Until now they have had a resident priest more or less constantly, and it is imperative that they continue to have one. They have been Christians less than ten years and only constant attention can give them the proper Christian formation. At home, such a group of Catholics—more than five hundred—would certainly not be left long without a resident priest. The need here is even more urgent, for we are dealing, not with traditional Catholics, but with converts whose traditions are pagan and for whom there is, consequently, so long as that tradition has not been transformed into a Christian one, which cannot be before the second or third generation, a great temptation to fall back, in times of difficulty, sickness or even personal disaffection, into pagan practices. How often in the history of the missions have not large numbers of Christians been lost to the faith in this way. Their first fervor soon cooled down and lack of men or means, or failure on the part of those responsible to understand their needs, prevented their being properly formed into the Christian tradition, the only safeguard against their falling away.

One saintly Chinese priest told me that, in his opinion, much labor had been in the past fruitlessly expended because not enough time had been given to this spiritual formation of converts. A course of instructions covering a few months or even years does not suffice; there must be some one constantly at hand to instruct and encourage, to extend sympathy and help in affliction, and to check the first tendencies of lukewarmness that are likely to show themselves after the first fervor has worn off and the yoke of the Gospel begins to become irksome to those whose practically only rule of life heretofore has been that of expediency.

"It is hard to teach an old dog new tricks," and while some individual converts will show an unusual grasp of the spirit of Christian teaching, one must, on the whole, be satisfied with

being able simply to keep the adult converts in line, while he devotes most of his attention and effort to form the young people along Christian lines. If that be well done he will have a group of Christians in whom the pagan tradition has almost entirely disappeared and who will keep the faith with surprising tenacity. There remains, however, the great danger of contamination through intermarriage with pagans.

The Missions are the "front lines" of the Church and while these lines are constantly being advanced, we often suffer local reverses. So, it sometimes happens that in a community that once gave great promise, all the sap of Christian life seems to have dried up and left the devil more dry wood for his burning.

On 11 December, after a series of farewell feasts, Fr. Yeung returned to Canton, leaving me alone for the present. Fr. O'Melia is to be here during the coming year; but, owing to lack of accommodations, it was thought best for him to remain in Hongkong until after Fr. Yeung's departure. The prevalence of robbers makes a trip to Hongkong inadvisable for the present, but we hope that conditions will be more settled after Christmas.

The days I had with Fr. Yeung were all too few and I count myself fortunate to have been able to see him at work during even that short period. He approaches pretty near to my ideal of a Chinese priest. He is very conscientious about the rubrics and his own devotions, and I found his chapel a model of neatness. As a missioner he has zeal and initiative, together with the ability to become "all things to all men." His parting advice to me was, "You must be a real father to them, especially the young fellows. At times you must correct; at others, praise and encourage." The gambling vice is very bad here and Fr. Yeung had occasionally raided the back room of a shop and led out some young fellow still in his teens tied up like a criminal. The surprising thing is that they do not seem to resent it, for they know the spirit that animates him, and he has, besides, the respect of their elders. And let some outsider say something disparaging about Fr. Yeung or the Church in the presence of these same young fellows, and he will quickly be made to eat his words.

Fr. Yeung has been physician of body as well as of soul and even the pagans sought him in preference to their own regular

doctors. Seven years ago when he moved to Hoingan from T'aan On Village the whole town was hostile; just before he left, he completed building a six-foot wall on the north side of the town toward the mountains as a protection against the brigands. He was asked to take charge of the construction because no one else could be found who combined ability with honesty. Last year he was able to collect among all classes, nearly two thousand dollars Cantonese for the building of a chapel, a thing which probably no foreigner could do.

Hoingan is a market town of probably seven thousand inhabitants, but, unlike most market towns that I have seen, it embraces a large village within its confines and it is from among these villagers that the converts have come.

The mission stands in a picturesque location—though a bit low—on the bank of the little river, with the village on one side and the market on the other, and is well open to the sea breezes that sweep in over the rice fields of the delta. The architecture of the place, especially that of the new chapel, is original. There seems to be an unfortunate tendency among the Chinese to abandon their classic styles and tastes and build up gingerbread effects in what they suppose is modern architecture. Furthermore, the two buildings that make up the mission—the former chapel, now used as a school and containing one room for a priest, and the new chapel containing another room—both have ambitious façades that fail to harmonize. In justice to Fr. Yeung it must be said, however, that he intended to tear down the old building in order to erect a new school, but I fear the work will have to wait for some years yet, unless a benignant typhoon should force our hand by doing the tearing down for us, or some fairy godmother—or godfather—come forward to stand sponsor for a new school.

BERNARD F. MEYER, A.F.M.
Hoignan, Kwantung, China.

ANOTHER PROBLEM LIKE THE ITALIAN.

To the Editor, THE ECCLESIASTICAL REVIEW.

The January issue of the REVIEW had a paper "A Suggestion for the Solution of the Italian Question". In that article two necessary qualifications for the proper care of souls among the

Italians are prominently brought forward: first, that the priests appointed to Italian communities should be Italian, for they, and they only, can hope to reach and direct the heart of the vast majority of our Italian population; secondly, that the priests so appointed should know the American language and customs, in fact, they should be "thoroughly Americanized, zealous, energetic".

The author is treating the Italian problem, and his suggestions for its solution are, indeed, apt and wise. There is also a Polish problem, not identical, to be sure, in all its details with the Italian difficulty, but clamoring, nevertheless, for a solution substantially the same.

This Polish problem, as also a suggestion for its solution, is tersely set forth in an article entitled "Pastoral Care among Poles in America", in the Polish ecclesiastical review for January of the current year, and was written by a "Priest from America". The unpretentious author directs the attention of his readers to three grave deficiencies evident in the work of saving souls among our Polish people of foreign birth.

I confess frankly that my personal experience is by far too limited to corroborate all of the contentions of the "Priest from America". However, in view of the fact that his paper bears the marks of careful preparation and, besides, is printed in a periodical whose avowed purpose, certainly, is not story writing, I take the whole matter seriously. Taking for granted, therefore, that the author of the article in the Polish ecclesiastical review knows whereof he writes, my aim here is merely to note the striking similarity in both the problems and the solutions, as presented by the Italian writer and the "Priest from America," respectively.

What the writer in the Polish review points out to be a deficiency most urgently crying for a remedy is precisely a problem closely resembling that which exists among the Italians. In a liberal translation from the Polish ecclesiastical review a statement of the Polish problem and its solution as there set forth, follows:

"Not only every American bishop, but even every local pastor, can attest the fact that, in their respective dioceses, nay more, in nearly every English-speaking parish, although no Polish priest be there, are to be found, nevertheless, small com-

munities of poor laboring people—immigrants from Poland. These communities or groups, so long as their respective strength in numbers does not warrant the building of a church and organizing a parish, are left usually without any religious care whatever.

" In theory, the people of these groups are presumably members of an English-speaking parish. Polish priests, therefore, will not minister unto them, or else they simply cannot do so. In practice, as a consequence, these people live without spiritual guidance. Unable to understand English, they will not attend the local parish church, unless it be through necessity to have a child baptized, or a marriage ceremony performed.

" Occasionally, the more conscientious local pastors, at the request of some pious devotee from among these Polish immigrants, do actually provide a Polish confessor at Eastertime. Little as that is, the less thoughtful pastors will not even do so much. Nay, worse! They will admit couples to marriage without confession since they cannot understand.

" Scattered the country over, there are very many such communities or groups composed of immigrants from Poland. Statistics, of course, are not to be had; however, I shall not at all be mistaken, should I put the number of souls living in such immigrant groups at one million at least.

"A certain percentage of these people, especially if they are blessed with children, do of course move, sooner or later, into Polish parishes already existing; the vast majority, however, grow savage, drift away from the Faith, and not only lose, once for all, their fine Polish spirit, but fall away from the Church as well.

" Can we, in any way, better these conditions?

" Up to the present the only means employed were reactionary and arbitrary contentions between these Polish groups, on the one side, and the bishop and priests on the other. The former would demand the erection of a Polish parish; the latter would resist the demand.

" It happens that in these discontented congregations there is to be found now and then an individual a bit wiser than his confrères. He becomes convinced that the people of his community, devoid of spiritual care, are getting to be quite ungodly. He concludes that a Polish priest must be secured.

Word is passed round about the district that a meeting will be held. The fruit of the meeting is the appointment of a committee and an agreement to collect funds. Thereupon the committee sets out to 'fight it out', as they say: first, with the local American pastor; then with the neighboring Polish pastor; finally with the diocesan bishop.

"The local pastor may fear that injury will be done him, should he permit another parish to organize in the same place, with the consequent result of a decrease in income—and his conscience tells him he is right.

"The neighboring Polish pastor likewise fears an injury. To be sure, the people from that group do not frequent his church; nevertheless, he may expect them to show up at Christmas and at Easter, and an offering may be forthcoming. Then, again, sometimes they come with a child for baptism.

"As a last resort, the 'fight it out' policy is carried to the bishop. But the bishop deems it unwise to erect a parish of foreign tongue, as that tends to retard Americanization, and works against uniformity in the diocese.

"This strife carried on by the committee, a strife of a guideless Polish community with the Church authorities, is drawn out sometimes over many years. The immigrants enlist the aid of lawyers; they sign petitions; they send representatives to enter complaints before the Apostolic Delegate in Washington. The end of it all is a threat: 'Well, we shall organize an independent parish; we shall send for a priest to Hodur.'

"In the face of this threat the diocesan authority sometimes yields; sometimes it dismisses it as a bluff; and only upon the heels of an independent priest, a Catholic priest is finally authorized to open a new parish. At least one half of the independent Polish churches or parishes (and there are, I understand, as many as one hundred) came into existence precisely in this way, namely, as a prelude to the Polish Catholic parish.

"Now on the basis of the foregoing observations, it would seem that an effort should be made, openly and officially, to adjust such strifes in quite a different way. The initiative, in questions of spiritual care over Polish immigrants in America, should pass from the hands of the mob, indeed it should pass

from the hands of groups of the faithful—the Church Obeying—into the hands of bishops, into the hands of authority and the hierarchy, namely, into the hands of the Church Teaching and Ruling.

"Were I to suggest a way out of these unfortunate strifes, and a remedy for the deficiency in spiritual care out of which they grow, I would be inclined to look for a decree from Rome as the only practical solution of the whole problem. The decree could carry the provision that, in every diocese, a Polish priest under appointment as assistant at the cathedral be vested with missionary powers, and with jurisdiction over all such localities in the diocese as are inhabited by Polish immigrants, and are as yet without a Polish parish.

"The Polish priest thus appointed should reside at the cathedral rectory, whence he could in turn minister to the spiritual needs of the Polish immigrants, by conducting religious services in the churches of local parishes, wherever groups of such laboring Polish immigrants are to be found.

"Whenever he should see the need of organizing a new parish, he himself should be the first to inform the bishop of the fact, while in the exercise of his spiritual duties he should be free and unhampered by the local pastors.

"Should the priest with such duties be allowed the *iura stolae* from the Poles under his jurisdiction, the local English-speaking pastors would not thereby go bankrupt, while the spiritual care over the Polish immigrants in all the so-called *plejsy* [1] would be assured.

"With the above provisions put into practice, the Church would go about its work among the people, taking care that none went astray; the people, on the other hand, would find no cause to contend with the Church in order that spiritual guidance be given them."

Such is the Polish problem and its solution as presented by the "Priest from America" in the Polish ecclesiastical review. The translation is rather free, but the salient points are given.

The Italian problem! The Polish problem! What a striking resemblance one to the other! Both carry the riddle:

[1] Thus the immigrants refer to those out-of-the-way places where they live. It is a half-Polish, half-American term. Of course, it is criminal English and just murderous Polish.

how can religion be brought home to these European immigrants who are unable to speak English and who are unacquainted with American customs?

Now are the solutions similar? Surely, one is much like the other, as twins whom it is hard to tell apart. Just as among the Italians, the work of saving souls cannot be done effectively except by an Italian priest, so also the work of saving souls among the Polish immigrants cannot be done effectively except by a Polish priest.

But it is further argued that the Italian priest laboring among Italian immigrants should be thoroughly Americanized. Nothing is said about that in the above quotation. Does the parity then fall? Not so. The above quotation is only a part of a lengthy article, several paragraphs of which emphasize quite unmistakeably the need of the thorough Americanization of every Polish priest in America. Just in passing, let me note that the precept—should be thoroughly Americanized—is applicable to immigrant Polish or Italian priests only, since the American-born Polish or Italian priest has the desired characteristic without going through any special process of Americanization.

To follow to the end the close resemblance of the two solutions, I need only restate the basic principles underlying the solution of the Italian problem. The priests appointed to Polish communities should be Polish, for they only can hope to reach and direct the heart of the vast majority of the Polish people; secondly, the priests so appointed should know the American language and customs; in fact, they should be "thoroughly Americanized, zealous, energetic".

A. J. ROZEWICZ, C.S.C.

TEACHING LATIN AS A LIVING LANGUAGE.

Mark Twain defines the ancient classics as books that everybody praises but nobody reads. This attitude toward the classics is natural in a country where many schools allow their students to take Cæsar on a jump, Cicero on a trot, and Vergil on a pony. Hence it is not surprising that hard-headed Americans decided that the classics should give way to useful subjects. But the friends of the classics would not submit so

readily to the ousting of what they rightly consider a priceless heritage of the ages. The American Classical League induced the General Education Board to finance an investigation into the educational and cultural advantages of classical studies. The investigation has been conducted over a period of five terms and has reached seven hundred schools with one hundred thousand students. The results of the investigation are to be published in the near future.

This investigation and its findings must be of deep interest to the teachers of the Church, who have at different times in the past saved the classics for the schools of the world. It behooves us, then, as priests and teachers to see whether we have made the most of our classical heritage, or whether our inefficient teaching and gerund-grinding may have invited the attacks upon the old cultural subjects. The Rev. Dr. Patrick A. Collis tells us in his recent communication to the ECCLESIASTICAL REVIEW that the average priest, despite his long Latin course, can neither speak nor read Latin with ease. Hence Doctor Collis pleads for more efficiency in our Latin teaching. Similar pleas have been made before. At the 1922 Convention of the Catholic Educational Association held in Philadelphia, Cardinal Dougherty warned the candidates for the priesthood that without a command of Latin they would in their later lives find the arsenal locked and the guns spiked. To remedy a similar situation in France, Pope Leo XIII insisted on Latin lectures in the major seminary. But the attempt to lecture in Latin would be futile if the preparatory seminary has not equipped its graduates with a command of the language of the Church. Doctor Collis consequently demands thoroughness in the Latin course of the preparatory seminary.

Much would be gained if the teachers of the preparatory seminary would treat Latin as a living language. Latin should be a living language to the prospective priest. To quote a prominent educator:

> If we treat Latin as a dead language we are dead, and allow ourselves to be counted as dead. Priests and educators of the Catholic Church must never forget that they are the rightful heirs of Roman greatness. We are the living representatives of the language of Rome and her achievements. Only for us Rome would be a dead

letter. Latin, to us, is not a monument to a dead paganism; to us it is the living expression of Christianity, whose head thinks in Latin and vibrates Latinity throughout the entire world. We play with the babes of modern literature and civilization as with the offspring of our thoughts of yesterday. We come from the upper room of Pentecost; and shame on us if we can not uphold our standard.

The Benedictine Dom Herbert has brought out a book, *The Latin of the French*, to illustrate what he calls the inductive method of teaching Latin. It is nothing more than a series of well written and informal chats to show how much Latin the average Frenchman knows without being cognizant of the fact. The vocabularies are almost all made up of words sounding and looking like French words. It would not be difficult to arrange a method of this kind through the medium of the English language, and the method would go a long way to convince the student of the enduring power of Latin: "How dare you call the languages of Horace and Pindar dead when all that is vital in ours can be traced to them?" (Goethe).

Far be it from the writer to say aught against the formal teaching of Latin. A thorough knowledge of Latin is unattainable without formal grammar and formal drill. *But in addition to the formal teaching*, the preparatory seminary should employ the direct method that has proved so effective in teaching modern languages. Monsignor Francis C. Kelley strongly advocates the direct method for teaching Latin:

> One can learn a language out of a book with practice. What we get out of the book is the solid foundation. Latin is not a dead language. It is alive in the Church and in the colleges. The trouble is that it is not alive enough because it is not properly taught. The best way to learn a language is the baby's way, which is the simplest way. Teachers of language ought to be hunters after the simplest methods. To start a pupil out with grammar is often, very often, to insure his never learning anything more of the language than enough to read it badly. Language study ought to be the one study that nearest approaches pleasure.

The students of one of the largest seminaries of the country used to marvel at what they considered a prodigy. The prodigy was a boy of eleven years who talked Latin fluently

and engaged in Latin conversation with the professors of philosophy and theology. The secret of the prodigy was this. Left an orphan in his third year, the boy was reared by his uncle, a priest, who for his own amusement talked Latin with the youngster, and the result was the "prodigy".

To obtain the best results the teacher should combine the direct method with the traditional. Boys trained thus astonished the meeting of the Association for the Reform of Latin Teaching held in Cambridge, England, in 1913. What was seen there, according to the London *Daily News*, "has a significance which stultified the angry disputes ranging round modern or classical education". To quote further:

> When a youngster assumes the place of his Latin master at the desk, takes up Vergil, gives (in Latin) a brief résumé of the last lesson, and then (still in that language) conducts boys of his own age through the next lesson, while a congress of about two hundred teachers watches him intently, and he shows little sign of nerves, then it must be said the advocates of the "direct method" have made a good case. That has taken place here last week. That boy was not "displayed", it must be understood. He was not precocious. He was merely a bright lad, whose place might have been taken by a number of the other boys present. . . . This Summer School of Latin has brought visitors from several over-sea cities. One professor here represents the Swiss Board of Education; another is from Cape Colony; and a third comes from Columbia University, New York. There have been several Latin plays during the Congress. . . .

The Committee that investigated the status of classical studies in England found that the direct method is chiefly valuable in that it insists on oral work to supplement the written. The writer knows of a Latin teacher who has obtained excellent results during the past fourteen years by using the direct method in combination with his formal teaching. Whether the author he was dealing with was Cæsar or Ovid, Vergil or Horace, he opened every class period with a Latin review of the last lesson. Such a review requires intensive work on the part of both teacher and pupils. The teacher must be familiar with the text to draw out by his Latin questions the answers to cover all the matter read, and the pupils must be trained to think quickly and to speak coherently. But the rewards were

in keeping with the labor. The weekly period devoted exclusively to oral composition was an object lesson of the fluency acquired by the students in discussing in Latin almost any subject under the sun.

Nor need the teacher wait with these exercises in Latin speaking until the students read the classics. Arcadius Avellanus, of *Praeco Latinus* fame, has devised a method by which the pupils would speak Latin from the very beginning. His "Tusculan System" is arranged to give the pupils practice in Latin speaking from the very first period. It consists of two parts. The first, *Palaestra*, is the primer of the system, and consists of thirty brochures, of about sixteen pages each. The second, *Fabulae Tusculanae*, a reader made up of fables, old and new, is supplementary to the *Palaestra*, and is designed for use in connexion with a Latin grammar.

The *Guide to Latin Conversation* (Murphy, Baltimore), *In Schola Nostra Latine Loquimur* (Herder), *Colloquia Latina* (Heath), *Sprechen Sie Lateinisch* (Leipzig), and *Communia Vitae* (Dr. Joseph Fornari, Rome, Via del Governo Vecchio 96), will assist the teacher in providing material for Latin conversation. But the most suitable material is that furnished by the Latin texts. The Fables of Phaedrus, *Historia Sacra*, *Gradatim*, and *Viri Romae* are texts that may be read in the early years of the course and will provide abundant material for Latin conversation. *Puer Romanus* (Oxford University Press) is a second-year reader with a strong appeal to the boy. A Roman boy gives an account of himself, his home and school, and tells of incidents from his daily life. Passages from Catullus, Martial, Horace, and other writers are cleverly brought into the narrative. *Reges Consulesque Romani* (Oxford University Press) consists of thirty-two fabellae from the early books of Livy, and can be used in a third-year class.

Successful attempts have been made during the last two decades to provide Latin books of interest to the red-blooded boy. Professor E. A. Sonnenschein, of the University of Birmingham, England, published in 1902 his *Ora Maritima*, a story of Britain in the time of the Romans. This met with so much success that it was soon followed by a more advanced book, *Pro Patria*, a large part of which was devoted to the Boer War. The movement thus started was greatly furthered

by the experiment in teaching Latin as a living language set on foot by Dr. Rouse of Cambridge. The success of this experiment has led to the publication of numerous modern Latin reading books, some ten, at least, having been published in the last few years. Most of these are ancient in content, but some are frankly modern, as, for example, Godley's *Fables of Orbilius*, which contains Latin versions of *Rip Van Winkle*, Mark Twain's *Jumping Frog*, and other favorites. The reaction in this country led to such ventures as Professor D'Ooge's *Story of a Roman Boy* and Professor Nutting's stories of our early Indian wars. Goffeaux's Latin version of *Robinson Crusoe*, prepared early in the last century for French schools, has been reëdited for English pupils by P. A. Barnett (Longmans) with a dedicatory letter to Rudyard Kipling. Arcadius Avellanus has got out Latin versions of Ruskin's *King of the Golden River* and Leon Cahun's *Les Aventures de Capitaine Magon*, a story of the early days of Carthage. The versions of Avellanus are known as the Mount Hope Classics and are published by E. Parmalee Prentice, 37 Wall St., New York. The latest volume, the fifth of the series, is a Latin version of Stevenson's *Treasure Island*. These books are probably published at the expense of Mr. Prentice who is a lawyer, and not a professional publisher. But he is a firm believer in the direct method of teaching Latin. He has had Latin taught to his children as others teach their children French, Spanish, or Italian, and to aid his boys in mastering Latin as a living tongue, he has published the Mount Hope Classics.

There is a club of laymen in New York, the "Societas Gentium Latina," which meets regularly to speak Latin. The society's meetings are conducted in Latin; its announcements are sent out in Latin; and its minutes are written in Latin. Many high schools of the country boast Latin clubs, and the students of the preparatory seminary should also organize a Latin club. The *Handbook for Latin Clubs* by Susan Paxton (Heath) will assist them in organizing. The club should subscribe for the Latin monthly, *Alma Roma*, edited by Dr. Joseph Fornari, Rome, Via del Governo Vecchio 96 ($3.00 per year). There is no dearth of Latin songs that may be used to enliven the club meetings. The Loyola University Press (Chicago)

has brought out two series (15c. each) of the *Musa Americana* which consist of patriotic songs in Latin set to popular melodies. Calvin S. Brown's *Latin Songs, Classical, Mediaeval, and Modern*, with music (Putnam, $2.00) is a more pretentious publication.

The club should also undertake the staging of Latin plays. The first Latin play presented in the United States was the *Captivi* of Plautus, in 1890, by the students of St. Francis Xavier's College, New York. The same play was a feature of the Catholic educational exhibit at the Columbian Exposition, Father Pardow being in a charge of the cast of fifty boys who traveled 900 miles to stage the Latin comedy in Chicago.

The Latin play movement has since grown considerably. The Loyola University Press has brought out Latin versions of several plays of Shakespeare, and deserves the coöperation of all Latin teachers in this idealistic undertaking. The Oxford University Press has published *Decem Fabulae* and *Ludi Persici* for secondary school pupils, the former being selections for first-year pupils. The editor of *Alma Roma* has brought out the following plays: *Saturio, Euplius, Ad Romam, Fridianus, Francisculi Prandium.* John J. Schlicher, Professor of Latin in the Indiana State Normal School, Terre Haute, Indiana, has published seven Latin plays, *Latin Plays for Student Performance and Reading* (Ginn). The object of these plays is to supply the need for easy and varied conversational Latin which shall have some connexion with the regular reading and give the student that sense of continuity and momentum which is the life of a language. An article by Edith F. Rice in the *Classical Journal*, December 1920, "Latin Plays for Schools," discusses the popularization of Latin through the medium of Latin plays and offers a list of suitable plays.

The following plays have been recommended for the fourth-year Latin class: Nutting, Junior Latin Plays, University of California Press; Fairclough and Richardson, Terence, Phormio, simplified, Sanborn; Robinson, Plays and Songs for Latin Clubs, published by the author, D. N. Robinson, 62 North Sandusky St., Delaware, Ohio.

The members of the Latin club might also engage in Latin letter-writing. If this exercise were encouraged by different seminaries there would be an opportunity for doing much good by organizing a system of inter-seminary correspondence. *Scribisne litterulas Latinas?* (Koch, Leipzig) will prove helpful in this connexion.

Optimists have prophesied that the day will surely come when students of the second year of the classics will shout their imprecations against an offending umpire in sonorous Latin. If the former President of St. Cyril's College in Chicago, Fr. Hilary Doswald, could write a splendid and elegant description of an American baseball game for a European paper published in Latin, there is no reason why Fr. Hilary's pupils, and the pupils of a number of other Hilarys, could not begin in the first year at least to urge the college team to victory in their college tongue. The football team of a Catholic college in the West used Greek words as signals to the utter bewilderment of the opposing eleven, and the "fans" cheered the "classicists" to victory with the incessant declension of the humble little word *res*. The ancient languages offer untold possibilities in this regard, and the lusty cheers of our classical youth may revive the practice of Horace's Rome:

> . . . cum populus frequens
> Laetum theatris ter crepuit sonum.

So much for employing the ancient languages in outdoor sports. For indoor sports in Latin the teacher might turn to the seven sets of Latin games recently published by the Latin Game Co., of Appleton, Wisconsin. The first of these games deals with the Latin noun, the next five with the Latin verb, and the last with Latin authors. Each game is neatly printed on cards of good quality, and put up in a box, with printed directions for playing. The games are interesting and so instructive that playing them not only involves no waste of time, but approaches in usefulness the Latin drill.

Other forms of suitable activity and entertainment will occur to the wideawake moderator of the Latin club. An article in the December, 1915, issue of the *Classical Journal* describes the use of maps, pictures, post cards, games, etc., for classical work, and quotes an extensive bibliography that will interest

the moderator of the club. The following articles in the same magazine might also prove worth while: Snyder, B. J., "Latin Clubs and Their Programs," X, 164ff.; Schlicher, J. J., "Latin Clubs among High-School Students," III, 289ff.; Hoyt, Cheever, "A Roman Republic in High School," VII, 286ff.

Then there is the golden opportunity in the preparatory seminary to train the students to say their prayers in Latin. "Learn to sing great songs like the *Credo* and the *Veni Creator* in a great tongue like Latin," writes Father McNabb in the set of directions wherewith he points the pilgrim along the "way to mediævalism". Latin is indeed a great tongue to sing in, and a great tongue in which to pray. Those of us who were altar boys learned this unconsciously while serving Mass and assisting at Vespers. We lisped in Latin at first; gradually we came to use it piously, with spiritual profit.

Edward F. O'Day pleaded in *America*, Vol. XV (1916), p. 277, for a wider use of the habit of praying in Latin. He reënforced his plea by analyzing the beauty of some Latin prayers:

> Though there be no more merit in a *Salve Regina* than in a Hail Holy Queen, one may be pardoned for confessing the preference. Latin will not take us to heaven, but there are many who speak it there. There is satisfaction in the thought that one is praying as Jerome prayed, and Augustine. Their fervor is beyond us, but we may follow them closely through their formal devotions. We are not asked to suspend our admiration for good Latinity whilst we are engaged in the solemn business of prayer. There is a literary excellence in the great prayers as in the great hymns; and if it be a distraction to dwell on it a little, doubtless it is a minor weakness. Who can recite the *Salve Regina* without valuing the music of its phrases, the insinuating grace of its appeal? The great prayers were not worded carelessly, and to me the *Salve Regina* is one of the greatest. It was not poverty of language which caused the use of *dulcedo* and *dulcis* so close together. For the *Salve Regina* is compact of sweetness. That *Eia ergo* has a fragrance which the English words could not imprison. It is irresistible. It is as though a little child plucked pleadingly and with a smile at his mother's dress. There is another phrase in this prayer which I never cease to admire: *illos tuos misericordes oculos*. Only those who love the savor of good Latin appreciate the suavity of the *illos tuos*. It is as

though we had taken a liberty in saying *Eia ergo,* and sought to atone with a little extra politeness.

Lack of space prevents the writer from quoting O'Day's luminous remarks on the charm of the Latin prayers of the Mass. However, there is a movement on foot now that will allow the president of the seminary to bring home to his students the beauty of these prayers, i. e., through the so-called "Missa Recitata" approved by the saintly Pope Pius X. How heartily our present Holy Father, Pius XI, approves of the Liturgical Mass may be gathered from the fact that on the occasion of the Eucharistic Congress (May, 1922) he himself celebrated the "Miss Recitata" together with 15,000 faithful in St. Peter's. The following morning Cardinal Laurenti did likewise with the Catholic students gathered in San Clemente. This form of the Mass is becoming very common in Europe, and the *Fortnightly Review*, Vol. XXX (1923), pp. 433 ff., urges its introduction into our seminaries and colleges and suggests the following procedure.

If the Latin Missal is used, all the responses of the acolyte, plus the parts sung by the choir at High Mass, are recited aloud with the celebrant. In the vernacular the entire Mass may be recited aloud, except the actual words of consecration. It is desirable that, apart from the responses made to the priest by all in common, there should be a leader, and preferably a first and second "choir" alternating for the other parts.

The main factor in Latin teaching as in all education is the teacher. The Latin teacher who may happen to read this essay may approve readily enough of all that has been said, but may still hesitate about carrying out the suggestions. And this for various reasons. He may hesitate, perhaps, because he fears the charge of being an innovator. But it is the innovator that is the need of the hour in our Latin teaching for the Latin teaching in many of our schools is in urgent need of reform. The Rev. Henry Browne, S.J., says in his book, *Our Renaissance: Essays on the Reform and Revival of Classical Studies* (Longmans, 1917):

I do not mean that we must merely improve our methods in a superficial way, but we must have a fundamental reform in our whole attitude. We must no longer assume that what was very well in our

fathers' and grandfathers' time should do very well for us. Even in our younger days these things were only beginning to be in question, and we went on pretty much in the old groove, with, perhaps, a little criticism which nobody attended to in practice. The question is not whether the methods of the old school, long lessons by heart of grammar, of prosody, or extracts; the Greek grammar written in the Latin tongue, long compositions and impositions backed up by the ferula and the birch-rod . . . whether I say, these things produced a result which was good in its way and for its day, but will they do now? Now we have reforms in teaching French and other spoken tongues, in teaching natural science, in teaching geometry, in teaching modern history. Why are we classicists so slow in admitting that the new science of pedagogy has anything to say to us? But lay this to heart, if we are not mended we shall certainly be ended.

Father Browne does not merely advocate reform but explains visual and tactile instruction in classical teaching, the use of the picture, slide, cast models, coöperation with the museums, use of collections, etc. How many of our teachers are availing themselves of the literature published with a view to assisting the teaching of Latin? Much of this material is published in state institutions and is available to any teacher just for the asking. The University of Wisconsin publishes *Latin Notes*; the University of Pittsburgh, the *News Letter*; the University of Iowa, *Occasional Letters*; the University of Texas, the *Latin Leaflet*. Then there is the Classical Section edited by Roy J. Deferrari, Ph.D., in the *Catholic Educational Review*. Most important of all, however, are the two regular periodicals devoted to teachers of the Classics, the *Classical Journal*, edited by F. J. Miller, of the University of Chicago, and the *Classical Weekly* edited by Charles Knapp, of Barnard College, New York. Let the Latin teacher acquaint himself with this modern literature and he will probably discover that his present teaching would only gain in efficiency by the adoption of some of the methods advocated by the new pedagogy.

The Service Bureau for Classical Teachers at Teachers College, Columbia University, under the direction of Miss Frances Sabin, is about to publish a new periodical "Latin Notes," which will disseminate such information regarding

materials for teachers of Latin and Greek as it procures from time to time and holds ready for distribution. The price is fifty cents, and all teachers of the classics are strongly urged to send in their subscription at once. From 2,500 to 3,000 subscribers are necessary for the success of the periodical.

So much for the teacher who would hold aloof from the direct method for fear of introducing some new fad. Other teachers may hesitate because doubtful of their ability to conduct a Latin conversation for any length of time. In the case of these teachers the head of the seminary may find it necessary to lay down the iron-clad rule that five minutes of every Latin period must be devoted to Latin conversation. It is the case of throwing the boy into the water and thus forcing him to learn to swim. The first efforts may be difficult, but practice makes perfect and lightens the labor.

Some teachers may also contend that the direct method overemphasizes the need of the ability to speak Latin, whereas this ability should not be the primary object of the Latin course. To answer this objection it will be necessary to ask what precisely is the purpose of the Latin course in the preparatory seminary. Do we teach Latin primarily to acquaint our students with the Latin masterpieces of expression? Or to bring them into contact with Roman life and thought? Or to cultivate their thinking powers by guiding them through the nice exactitudes of Latin syntax? Or to train them for writing Latin? Or merely to give them a reading knowledge of Latin so that they may understand in the seminary the text books in philosophy and theology, and in their later lives the breviary and the missal?

The preparatory seminary will obviously not attach the same importance to these different aims, yet it can not ignore any one of them, and for attaining any or all of them the exercises in Latin speaking and the resultant command of the language are, at the least, a very helpful means. But Latin speaking is not only a means to an end. Self-expression has always been considered the finest test of education, and the student's ability to express himself in Latin is the only indisputable evidence of his complete mastery of Latin. Is it not a misuse of words to say of the student after his six-year course in Latin, "He *knows* Latin," when he can not engage in half a minute's

easy conversation in that language? The teacher of any other language turning out similar results would stand self-condemned. And to know Latin in the sense of speaking it is a necessity in those cases (not infrequent in this country) when one priest meets another priest with Latin as the only common medium of expression. There are occasions, too, when the priest must write Latin. Hence we may say that the graduates of every preparatory seminary at least should be able to read, write, and speak Latin.

It may, however, be objected that the six-year course is all too short for covering the ground in Latin, and that the attention given to Latin speaking would make serious inroads upon the time needed for the more essential work of drilling and translating. But the workman never counts as time lost those minutes that he spends in sharpening his tools. Every minute devoted to Latin speaking brings ample returns in quickened mental vigor. The practice of speaking Latin makes for rapid thinking, trains the student in concentration, and compels him to apply the rules of etymology and syntax. It is, in a word, an application of the sound pedagogical principle, to learn by doing. The main work is done, not by the teachers, but by the student, and that is the work that benefits him most.

Far from interfering with other forms of instruction the exercise of Latin speaking lends itself admirably to the various other exercises of the Latin class. It may be used to state as well as to apply the rules of the grammar. It may be employed to serve most of the purposes of that most useful exercise—the double translation which is the exercise of translating back into the original what has been translated into the vernacular. It may be used, to some extent, for the literary and esthetic interpretation of the classics. Instead of decreasing the amount of Latin literature covered in class it should, because it heightens the language power, increase the volume of Latin reading.

The writer will not examine two other arguments that may be alleged against the practice of Latin conversation: one, that it is too hard; the other, that it is useless. No person who could be influenced by either has the remotest conception of the meaning or value of culture.

But in these latter days when so many schoolrooms have been converted into playrooms the teacher may find his students rebelling at the prospect of what may seem too laborious a task. But with firm insistence on the necessity of the "labor improbus", the teacher should encourage the first attempts of his pupils, and they will soon acquire a certain facility in speaking Latin. The new power gained will be to the students an enduring joy for it is the key that first unlocks the literary treasures of ancient Rome and later gives access to the sacred and profane sciences that must furnish both guidance and inspiration for the priest. The writer can speak from experience of the lifelong gratitude felt by priests for the teachers who through the medium of Latin conversation made them masters of both written and spoken Latin. In their student days they had experiences similar to those of the hero in Canon Sheehan's "Geoffrey Austin":

> Day by day I began to see that my mind was growing and developing under his (the Latin tutor's) genial and kindly influence; and the laborious work of translating, etc., was lightened by an enthusiasm such as I had never felt before. For, like all boys, I had a most thorough dislike of the hard, dry details of study; and, let me say, my preceptors had hitherto done all they could to make the labor doubly trying, from the dry, mechanical way they pursued it. I had been working in the dark. I had been making bricks without straw. I neither knew nor cared to know the language whose beauties I could not see. I was engaged in erecting a mighty scaffold around a large building that was obscured from me; and the ropes cut me and pained me, till I fled from the work in horror. But my new tutor commenced by showing me the building in all its antique and massive magnificence, and then he bade me learn the passwords and go within.

Geoffrey Austin was fortunate in falling into the hands of an exceptional teacher, and the third chapter in Sheehan's novel describing this tutor, may well prove an inspiration to a Latin teacher for it shows his noble profession at its best.

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LATIN IN THE SEMINARY.

Dissatisfaction with the methods employed in teaching Latin is not confined to our country. Fr. Corcoran in *Studies* (December, 1922) grieves over the excessive emphasis on grammar in Ireland and England, and pleads for a more animated study of the language. Two more recent articles in the *Civiltà Cattolica* (19 January; 2 February, 1924), lament the decay of Latin on its native heath and propose a return to the methods of the humanists. This spreading discontent is a healthy sign and augers well for an improvement; it rouses us from our complacency, from resignation to low standards which have enervated Latin study in secular schools, and it is to be feared, have found lodgment in our preparatory seminaries.

Whatever may be the place of Latin in secular schools, in the preparatory seminary it is an indispensable means to an end. Our students study Latin in order that they may understand and assimilate the body of truth which has been handed down to us in that tongue, and perform intelligently their ecclesiastical offices. It will be their chief educational instrument, the Open Sesame to the traditions of the Church, the condition *sine qua non* for admission to Orders: "Minor Orders shall be conferred only on those who understand the Latin language".[1] As in the Middle Ages, Latin was essential for an educated man, it is now essential for an educated priest. Our students may in later years revel in the beauties of classical literature; they may become expert in philology or archeology; but this is beside the point. Our aim is to equip them with a most important element in their sacerdotal formation. "Grammar forges the sword of the Word of God; rhetoric polishes it; theology uses it." Our chief purpose is not to impart a general culture, to inculcate habits of correct thinking, to illuminate the English language; all this will follow indeed, but our chief aim is to place in their hands their most essential instrument. "We desire the students to be most carefully instructed in the Latin language, for this reason especially, that when they come to their higher studies, which should be taught as well as learned in Latin, ignorance

[1] Council of Trent, XXIII–XI.

of the language will not debar them from attaining a thorough knowledge of what is taught and from training themselves in scholastic disputations, by which their youthful talents are in a most signal way sharpened in the defense of truth."[2]

How shall the elementary teacher begin his work? Shall he adopt a current first-year book and follow it? This is the easiest method for the professor and class, but it is inadequate for us. It is confusing; it does not produce the results we must obtain. It has been tried and found wanting. I am convinced that it should be rigidly excluded from preparatory seminaries. It is recommended for rejection even in secular schools.[3]

The direct method is very alluring. This appears to be the method favored by Father Kirsch, whose informative paper I have been permitted to see through the courtesy of the Editor of the REVIEW. We may all adopt it some day, but I believe that at the present time it is beset with difficulties. Latin is a living language, not, as philosophers say, *absolute*, but *secundum quid*. It cannot satisfactorily be employed as a language in everyday life. Efforts are being made with this end in view, and we may perhaps see our hopes realized that Latin be an international medium. That day has not yet arrived and it is not fair to impose the language upon students as a living language when this is not true. It is a living language within the walls of the school, as a medium of abstract thought. The students cannot use it beyond the walls of the school; the terminology is not fixed and its application to the things of modern life cannot fail to impress a student as artificial and strained. Our students do not live in a Latin atmosphere and it is too much to ask them to create one. Fr. Corcoran[4] writes: "Spoken Latin studied and practised in the full direct method is no longer pedagogically sound." It can be successful only on the hypothesis that Latin is a living language.

Again, Latin is a formal language. In the direct method a boy is halted by every new form which "non discere debet sed didicisse". I contend that the first step in the pursuit of

[2] Letter of Pope Pius XI, in *Acta Apostolicae Sedis*, 7 August, 1922.
[3] Cf. Johnston, *High School Education*, p. 273.
[4] L. c.

our end is a thorough knowledge of the grammatical forms of the language. This is not the natural way, the baby's way, to study a language. It supposes a degree of intelligence in the youth beyond that of a baby, and aims to secure in a much shorter time the results which nature secures, and by using faculties undeveloped in a child. The baby depends upon imitation alone. The boy beginning Latin has a well developed reasoning faculty which it were folly not to employ. This does not exclude the direct method; it postpones it. An elementary class should learn (1) the five declensions; (2) adjectives (including participles) with their comparison; (3) the rules for gender and exceptions; (4) pronouns; (5) the four conjugations, active and passive; (6) the irregular verbs, "possum, volo, nolo, malo".

When the forms are thoroughly assimilated in their proper order, presenting together to the pupil the things that naturally belong together, the foundation has been laid for syntax. Experience proves that students will then unconsciously group together phrases, and scent meanings, reading passages with a fair degree of intelligence, guided by the form alone. The feature which distinguishes Latin from modern language has now been mastered and rapid progress may well be expected in the work of learning syntax. This is the critical point in the teaching of Latin. Here it receives its direction. The study of the essential forms has made the preliminary work thorough. In the study of syntax it must be animated and practical. An orderly survey of the principles of syntax should follow, with emphasis laid always on the idea that is to be conveyed from one language to the other. There must be parsing. Let it be done in Latin. All that is needed is a knowledge of the Latin forms of the parts of speech and a few verbs, "regitur", "invenitur", etc. Now the boy feels he is making use of the forms he so laboriously acquired. As progress is made, the grammatical emphasis is lightened: effort is directed to the thought rather than the form. "The study of the classics should aim at the knowledge of the thought content and literary structure; secondarily at grammatical details."[5] It is this excessive attention to grammatical details

[5] *Studies*, l. c.

of syntax that has convinced students that Cicero wrote merely to baffle them in their quest of his thought.

I am not in favor of the plan to introduce into class work the books which Father Kirsch mentions to modernize Latin, Robinson Crusoe, Latin Songs, etc. These books, I believe, are an unsuccessful attempt to convince the boy that Latin is a living language, in the absolute sense. They may interest him and perhaps beguile a dull hour for him, but they should not be attributed a place in class work which they do not merit. In the case of the songs, they are forced and stilted; the poetry in the English has fled; it has lost its savor, and the Latin is placed in a bad light, made to look almost ridiculous in its newly cut garment. I cite: "Mica, mica, parva stella", "Ante pugnam, mater mea", "Hibernia, pars coeli parvula". Above all we do not need them. We have the common of the Mass, the Sunday Gospels, the Latin hymns, especially "Dies irae", "Stabat Mater", all of which impress upon the student the ecclesiastical element in his Latin which he should never lose sight of.

Three things must be insisted on as the work advances:

1. Correct and intelligent reading. In many secular schools no reading at all is done by the students; in others any halting, incorrect reading suffices because their aim is not our aim.

2. Abundant prose composition, preferably based not on stereotyped English sentences, but on certain topics to be developed in Latin by the students.

3. Frequent use of the spoken word. "Its realm", says Fr. Corcoran, "is limited but no less real." We must restore it to its proper place, not that our students may "garriant Latine", regardless of form, but that, as the Council of Trent demands, they may "intelligant Latine".

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ARE OUR PROHIBITION LAWS "PURELY PENAL"?

To the Editor, THE ECCLESIASTICAL REVIEW.

The solution of the case concerning the "bootlegger" in the February issue of THE ECCLESIASTICAL REVIEW cannot easily be harmonized with the claim that Catholic citizens are, or should be, the best citizens. The basis of this claim is, of course, the relation between civil authority and the will of God. "Let every soul be subject to higher powers; for there is no power but from God; and those that are, are ordained of God. Therefore, he that resisteth the power resisteth the ordinance of God." According to the unanimous teaching of Catholic authorities, this passage from the Epistle to the Romans means that civil laws are generally and *per se* binding in conscience. Nevertheless, we are told in the solution of the "casus" that "our civil laws may be regarded as penal only". It is true that this judgment is pronounced on the authority of three theologians; but the implication is that the opinion attributed to them may be safely accepted as of universal validity, at least for the United States.

This sweeping judgment, or intimation, or implication, is surprising and disconcerting. If it is correct, what becomes of our protestations of conscientious loyalty to the laws and institutions of our country? If our moral obligation toward civil law is only the obligation of not evading punishment when we have been caught and convicted, how can we claim to be any better citizens than those who hold that civil legislation has no higher authority or sanction than the physical power of the policeman or the jailer?

Is it a fact that "the theologians of our country, Kenrick, Konings, and Sabetti, hold that our civil laws may be regarded as penal only"? In their discussion of the problem, do they refer to American civil laws particularly? Both these questions must be answered with a substantial negative.

Here is a free but accurate translation of the statement made by Sabetti: "A few contend, perhaps not improbably, that legislators to-day do not intend their laws to bind in conscience, since they seem to rely upon force and punishment rather than upon conscience."[1] This does not assert that our civil laws

[1] *Theologia Moralis*, de Legibus, Cap. 5, No. 116.

are penal only; it merely states that "a few" have held this opinion; and the author instead of making the opinion his own, declares that it "perhaps" is not without probability. In the second place, Sabetti is speaking of civil law in general, not merely in the United States; hence, his statement has no more authority for American conditions than would the statement of a European theologian.

Konings uses substantially the same language and his statement is likewise general, for he applies it to "plerisque regionibus". Evidently his opinion has no peculiar value for the United States. "Perhaps not without reason one might contend," that all civil laws are purely penal. Apparently he favors this view himself, but the reason upon which he he bases it, assuming that he is speaking for himself as well as for the hypothetical person whom he cites, is not accepted by the majority of theologians. He relies upon the alleged fact that legislative bodies care nothing about conscience, do not even acknowledge God, the author of obligation, and place the whole authority of legislation in the weight of numbers. Even if this were not a caricature of the attitude of lawmakers, it would not prove that they lack the implicit intention to make their enactments binding in conscience. It is the common opinion of theologians that the implicit intention is sufficient; that is, the intention to pass a genuine law. Whether or not Konings adopts the opinion of his hypothetical interlocutor, his statement on the binding force of civil law has substantially no value.[2]

Kenrick recounts the opinion of "theologi nonnulli," that civil laws do not bind in conscience, since lawmakers are satisfied with the exaction of penalties from the offenders. This reason is a pure assumption. There is no evidence that legislators are thus "satisfied". As a rule, they are willing and eager that their enactments shall have all the efficacy that can be derived from a conviction of genuine obligation on the part of the citizens. Kenrick does not commit himself to the positive support of this peculiar opinion, merely observing that it seems particularly applicable to laws enacted in public assemblies, "prout apud nos". Inasmuch as he refers to leg-

[2] *Theologia Moralis*, I, 178.

islative assemblies in general, his remarks cannot be said to have any peculiar authority as regards the United States. While he admits that some statutes may be purely penal, he rejects the view that only those bind in conscience which give effect to a natural or divine law. And he declares specifically that enactments for the promotion of good morals are ethically binding; for example, regulations of the liquor traffic. He says the same about tax laws. In a word, Kenrick's statements on purely penal laws are not restricted to American conditions, nor do they contain the positive proposition that "civil laws may be regarded as penal only".[3]

At the risk of tiresome repetition, let it be summarily stated that none of these three authors professes to be speaking for the United States in his observations on the subject of purely penal laws; and that not one of them commits himself without qualification to the proposition that all civil laws are of this character.

Having rejected the argument from authority, let us examine the question in the light of accepted theological principles. According to the common doctrine, a civil law is purely penal only when the legislator intends it to be such; in other words, when he positively wishes it not to bind in conscience. The legislator must be regarded as *implicitly* intending to bind in conscience unless he explicitly states the contrary, or unless certain features or circumstances of the statute clearly indicate that he wishes the enactment to be purely penal. The first condition is never verified. No legislative body, at least in the United States, ever declares that it wishes the citizens to be free from moral obligation with respect to any statute.

What are the features or circumstances connected with a law which might indicate that such was the real intention of the legislature? They are: the equivalent efficacy of the penalty; the unusally heavy penalty; and custom, or the common estimation. Let us consider each of these briefly to see whether any of them can fairly be construed in favor of the assumption that our American legislative bodies intend only to make purely penal laws.

[3] *Theologia Moralis*, de Legibus Civilibus, Nos. 20, 21.

According to the theory of a purely penal law, the penalty appointed for its violation is directly or indirectly so efficacious that the legislator does not care whether the individual citizen obeys or disobeys. Any law which is thus fortified and safeguarded may fairly be interpreted as expressing the intention of the legislator to make a purely penal law, a law which will not bind the citizen's conscience. The *penalty* will be of this character, will bear this interpretation, if "it is sufficient to promote the common good" (Kenrick); if "it is of itself adequate to attain the end of the law" (Bouquillon); if "the end of the law can be attained through fear of the penalty" (Noldin); if "the common good does not require the law to bind in conscience" (Vermeersh); if "the penalty inflicted is an adequate compensation for the civil inconvenience supposed to arise from the offence" (Blackstone).

Of how many important civil laws can the condition variously expressed in the above quotations be predicated? Of very few indeed. Certain tax laws, particularly those imposing customs dues, and possibly one or two others, may perhaps attain their end substantially through the fines which are collected for their violation, or through the fear which the penalty brings to bear upon the citizens who would like to commit violations. The vast majority of our important laws are not sufficiently observed for the common good, unless the deterrent force of the statutory penalty is reënforced by the feeling of obligation in the minds of a considerable proportion, at least, of the citizens. From the penalties attached to our civil laws no inference can be drawn in favor of the proposition that the legislature does not intend them to be binding in conscience.

Nor can any such inference be fairly drawn from the unusual severity of the penalties connected with certain laws. A few theologians have, indeed, favored such an inference, or assumption, but that view is antiquated and obsolete. As Suarez points out, the disproportionate weight of the penalty may mean that the law is regarded as of great importance, and that the temptations to violate it are so unusually alluring that they must be counteracted by unusually heavy penalties.

Custom or the common consent of the people is referred to in the solution of the "casus" in such a way as to imply that of

itself it has authority to decide that a law is purely penal. No such weight is attached to this factor by responsible theologians. The only authority contained in the common estimation of a law is that which it may possess as interpreting the mind of the legislator. Popular estimation is not an authentic interpreter of the law, except to the extent that it is either tacitly or expressly accepted by the lawmaker. This proposition is laid down by theologians even as regards custom; obviously, it is still more applicable to a popular attitude of recent origin, such as, the attitude of the people toward our Prohibition laws.

There is nothing in the nature of our civil laws or in the known attitude of our legislators which indicates a legislative intention to make these enactments purely penal. Nor can such an intention be fairly inferred, either from the penalties attached to the laws, or the manner in which they are received by the people. All the foregoing conclusions concerning our civil laws in general can fairly be applied to at least the more important provisions of our Prohibition enactments.

According to the writer of the solution of the "casus," the question whether a law is purely penal depends to some extent on its form and subject matter. The assertion is then made that "the form of the Prohibition act is penal". It seems to me that this consideration is irrelevant. The *form* of every important civil law in our time is penal, in the sense that a penalty is imposed for its violation. In fact, a civil statute which carries no penalty is not now regarded as a law at all. It is merely a directive rule, a more or less persuasive ideal, or a civil counsel of perfection. From the form of the Prohibition law, therefore, no inference can be drawn against its morally binding character, any more than in the case of a hundred other important civil enactments.

It is contended that the "matter" of the Prohibition law "is indifferent, not essential to good order or good morals". This assertion may or may not be true. In any case, it is irrelevant to the question that we are discussing. It would be interesting to know what theological authority can be adduced in support of the proposition that no civil law is binding in conscience unless it is "essential to good order or good morals". A civil legislature has moral authority not only to enact meas-

ures which are *necessary* for the common good, but also those which are *useful*. And the authority to determine whether a given enactment is or is not useful, resides in the legislative body. At least, the presumption is always in favor of the utility of any statute.

To be sure, a legislature may pass laws which not only are without utility, but are positively harmful. Such enactments have no binding force in conscience. But the burden of proof is always upon those who contend that a law is of this character. If the contention cannot be proved, then the law must be presumed to be useful and consequently to be morally binding on the citizens. He would indeed be rash who should seriously attempt to show that the Prohibition statutes have been proved harmful to the community. For he would have to show not only that one or other section of the Prohibition code is unjust or harmful, not only that one or more provisions are injurious to certain groups in the community, but that the code as a whole has clearly produced a balance of evil over good. The man who can accomplish this enormous task will be hailed as a benefactor by thousands of his countrymen.

The language of the preceding paragraph suggests the implication that some features of our Prohibition legislation may really be harmful or unjust. I believe that to be the case. For example, the requirement that no person may make intoxicating liquor of any sort on his own premises for his own use, or to give to his friends; and the article which forbids a person to carry liquor for his own use from one place to another—are tyrannical and unjust interferences with the liberty and rights of the citizen. They are not essential to the main object of the law, which is to abolish the commercial manufacture and sale of intoxicating liquors. These and several other irritating provisions of the Volstead Act are not necessary to the attainment of the end of the law or the enforcement of the Eighteenth Amendment.

But the essential provisions and aims of the Eighteenth Amendment must be regarded as having the same validity as any other civil law. Until the act is proved to be harmful rather than helpful to the community as a whole, no other conclusion can be justified either by the principles of moral theology, by logic, or by common sense.

Therefore, the person who day after day carries on the business of bootlegging is guilty of a grave violation of an important morally binding law. It is difficult to see how he can be absolved in the tribunal of Penance unless he promises to discontinue his illicit occupation. Does the person who purchases liquor from him likewise sin gravely? Probably he does not, unless his patronage be more or less continuous. If it is given only on rare occasions, the coöperation can probably be regarded as lacking the degree of importance necessary to constitute a mortal sin.

Referring again to the criterion of common estimation, I wish to question the assumption made by the person who gave the solution of the "casus": "the general opinion of our people is that the simple violation of the Prohibition act is not matter of conscience". If the writer will extend his observation of the public attitude beyond the great city in which he probably lives into the rural districts and the small towns, and beyond the Atlantic Seaboard to the regions west of the Ohio River and south of the Potomac, he will find that the opinion which he notes is far from "general". Even if it were as widespread as he thinks, it would not of itself have the authority to render a law, such as the Prohibition act, purely penal. There must first be some kind of consent on the part of the government. There is no evidence whatever that such consent has yet been given.

After noting the opinion of "a few" that civil laws are purely penal, Sabetti adds this significant caution: "Whether this view be correct or not, it is altogether better that no mention of it should ever be made to the people, especially to the less educated." Comment upon this statement, either as regards its wisdom or its morality, is not called for in this place. It suggests, however, the consoling reflection that the decision in the "Bootlegging Case" will be read only by the clergy, not by "the people."

This article may appropriately be closed with the following forthright statement of St. Thomas Aquinas: "Positive laws which are just have binding force in conscience. . . . Laws are just if they are directed to the common good, if they do not exceed the power of the lawmaker, and if they do not impose an unjust burden upon any section of the subjects for the sake

of the common good. . . . Laws imposing proportionally fair burdens are just and binding in the forum of conscience."[4]

JOHN A. RYAN.

Washington, D. C.

PROTONOTARY APOSTOLIC.

All the Protonotaries Apostolic in the United States are of the class "ad instar participantium". The Motu Proprio of Pius X, *Inter multiplices* (III, 47, 48), gives minute instructions in regard to Pontifical High Mass and Pontifical Vespers celebrated by this rank of Protonotaries Apostolic.

In the first place, permission must always be obtained from the Ordinary, every time, the prelate is to celebrate Pontifical High Mass or be celebrant at Pontifical Vespers or give Benediction with the Blessed Sacrament in pontificals.

With certain exceptions, the Protonotary Apostolic "ad instar participantium" can celebrate Pontifical High Mass the same as Protonotaries Apostolic supernumerary. The same rubrics are virtually observed as when a bishop celebrates Pontifical High Mass outside his diocese.

The exceptions are the following: he is not to use the faldstool or the gremial. Instead of the faldstool, he sits at the bench at the singing of the Gloria and Credo by the choir. He reads and sings everything at the altar, the same as at Solemn High Mass. He washes his hands once only at the Lavabo.

The mitre is worn when going from the altar to the bench and vice versa; while sitting on the bench; when washing his hands at the Lavabo; when being incensed and when giving the blessing.

Besides the deacon and subdeacon, he may have an assistant priest in cope except when he celebrates in presence of the bishop of the diocese or in the cathedral church.

When officiating pontifically, he never lets down the train of the cassock.

He sings "Dominus Vobiscum", but not "Pax Vobis"; and he gives the blessing at the end of Mass the same as a priest (with mitre on).

[4] I–II, Qu. XCVI, Art. 4.

The skull-cap, which is called calotte or zucchetto and in Latin *pileolus*, is worn only by cardinals and bishops during Mass, celebrated by them. It may be worn by other prelates, when assisting at Mass in the sanctuary, except at the times directed by the rubrics.

He uses only one mitre of white damask, with red fringes at its fanons. The pectoral cross is plain, without gems. On account of the pectoral cross, he does not cross the stole when vesting. The ring has only one stone.

All prelates may use the bishop's hand candlestick, called bugia or scotula and in Latin documents *palmatoria*, at High Mass and at Low Mass celebrated with some solemnity.

It should be noted that in the Motu Proprio of Pius X the Protonotary Apostolic is not permitted to celebrate Pontifical Requiem High Mass. He celebrates Requiem High Mass the same as a simple priest. At funerals of bishops, he may be one of the five who give the absolutions after Mass. The same rule holds whenever there are the five absolutions.

All prelates "di mantelletta" and "di mantellone" wear purple at funerals, as they never go in mourning except on the death of the Sovereign Pontiff and on Good Friday. Bishops wear black at funerals, but these prelates do not.

At the death of a Protonotary Apostolic, the body is laid out in the vestments of the Pontifical Mass, except the mitre. The biretta is placed on the head of the body and not the mitre.

Vicar Generals.

Since the Motu Proprio of Pius X of 21 February, 1905, the vicar general of the diocese is a Titular or Honorary Protonotary Apostolic. He has not the privilege of wearing the purple, or of celebrating Pontifical High Mass. The choir dress of these dignitaries is a black cassock, rochet and black mantelletta. The rochet, according to custom, should have black cuffs under lace on the sleeves. Vicar Generals in our country do not as a rule appear in the sanctuary in the proper dress of their rank. "When a privilege is granted to a class of dignitaries, each one of them is considered as bound to make use of the privilege; otherwise he wrongs the body of which he is a member. Moreover, he has no right to refuse a privilege, the concession of which has been made rather to the body

than to him individually."[1] Vicar Generals, assisting at any church services or at ceremonies should appear in rochet and black mantelletta.

O. H. MOYE.

Wheeling, West Virginia.

TEACHING MORAL THEOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

During the past two hundred years it has been customary with authors to treat Moral Theology as a distinct science. It is preëminently the practical part of the Divine Science—"the art of arts," as described by St. Gregory the Great. And yet during the Patristic period the science of morals is almost entirely discussed in conjunction with ascetical and positive theology. In the flourishing period of Scholasticism, from the thirteenth to the seventeenth century, Dogma and Moral were treated largely as an inseparable branch of theology. St. Thomas held that theology was "una scientia". It is true that during this period we have some special treatises of moral "Summas", for example, that of St. Raymund of Pennafort, the learned and saintly Dominican. We have also instances where the moral science became intermingled with mysticism, as in the case of Tauler and Suso. But this was exceptional. Moral and Dogma went together in the Scholastic system. And St. Thomas himself is a leading exponent of this method. From the time of the Council of Trent authors began to become more numerous who treated Moral as a distinct branch of theology. However, it may be said that the present casuistic method in treatises of moral theology began about the time of St. Alphonsus.

Is the change an improvement? Are our treatises on moral theology to-day, which generally prefer the casuistic method, as adequate and fundamental in their development of the moral science, or as satisfactory in results, as the masterpieces of the Scholastic age in which moral was treated in conjunction with dogmatic and ascetical theology? No doubt these questions will be answered differently according to the viewpoint we adopt. But if St. Thomas's principle be true,

[1] Nainfa, S. S.

that theology is one science, because it has only one formal object, God, as its origin and end, we are certainly justified in our opinion that no one branch of theology can afford to be entirely isolated from the others without suffering a serious loss in its growth and development. The fountains or sources of all theology are the same—the Scriptures, tradition, and reason. Moral theology, therefore, cannot reach its perfection in mere casuistry estranged from the other branches with which it is so intimately related. Just because this is not sufficiently borne in mind, moral theology has degenerated too often into a discussion of human weaknesses—an *elenchus peccatorum*. The confessor may prefer the casuistic method; but it is from the combination of the three classes that a master of moral theology is evolved, and not from the first class alone.

It would seem unnecessary to prove that in order to develop the science of moral theology adequately and perfectly, the intellect, will, and heart must be cultivated side by side. The old masters certainly recognized this truth.[1] And if, in recent times, moral theology has been treated as a separate science by almost all the authors, there is a notable tendency in our best and most classical works to reduce casuistry to a minimum, and to develop the truths of dogma and the virtues of ascetism.

I have one instance especially in mind—the splendid Manual of Moral Theology by Father Pruemmer, O. P., published in Freiburg. In this author the virtues of the Christian life are given due consideration, as is befitting in the treatment of a moral science. One other gratifying feature in this work is the beautiful chapter on Conscience in which the reader does not become entangled in the hair-splitting distinctions of Probabilism. The historical difficulty of the "lex dubia" is satisfactorily solved in an easy and practical way by means of the principle of "sufficient reason" or "moral compensation". "Affirmative", "probabiliter", and "negative probabilius"; with an array of authors pro and con, and a long discussion of the theoretical controversies of the Schools, get the student nowhere. It were far better to give more attention and space

[1] Cf. Contenson, O.P., *Theol. Mentis et Cordis.*

to the practical social and moral questions of the day, such as the social question, Labor and Capital, Ethics of Journalism, False Conscience in business and commercial transactions, the Morality of Trust. Such a feature is a desideratum in the moral theologies of to-day. Then, we submit, let the entire treatise have a strong mixture of dogmatic truths and ascetical councils for a wholesome flavor.

JAMES T. COTTER.

Gunnison, Colo.

RELIGIOUS INSTRUCTION IN RURAL COMMUNITIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

From time to time various articles are published in our Catholic magazines and periodicals dealing with problems which a priest meets in rural communities. These problems naturally will vary according to the circumstances found in each parish; but in their general scope they all point in one direction—the necessity of instruction, the education of the people in religion.

The "Correspondence Course" gives one a solution of the problem which concerns the children living in a community that is seldom visited by a priest. It is doubtless very beneficial, and wonderful results have been obtained under these circumstances. In a community where a priest resides and comes in touch with the members of his flock frequently, and yet has not adequate resources or a sufficiently large number of children for the establishing of a parish school, one meets another and distinct problem, which demands a different solution. The children can be taken care of on Sundays at catechism class, but there is further need of reaching the parents who require corresponding instruction not given in school or classroom.

Some priests have small congregations whose instruction in religion is limited to most of the people having been baptized in infancy, and having received a brief and hurried course in preparation for First Communion. After that they drifted into active life. They know that attendance at Mass on Sunday is obligatory; that marriage should be blessed by a priest; and they want to have him when they are in danger of death.

Outside this their education in matters of religion is nil. For the most part they are in good faith and believe that this is what is required of them. For the rest, they are ignorant of the reasons and facts of faith, as they have had no opportunity to learn or discuss intelligently what they believe.

The second part of the problem is a natural sequence of the first. The children brought up under the influence and examples of such parents necessarily will follow in their footsteps. The only counter-influence comes from the things which the child learns in the Sunday catechism class. Yet such classes are not adequate. They can last at most an hour, on one day of the week.

Living in a community where we are in the minority, the prejudice and bigotry of those round us adds emphasis to the lack of education on the part of Catholics. We hear the expression—"The Catholic Church keeps her children in ignorance;"—"Priests do not tell them everything," etc.

For the rural pastor the question is: What can be done to remedy this evil?

The answer is of course—Education. But how? You cannot ask the farmers to attend a school of instruction. They have little time to read.

After trying various plans in the hope that they might change conditions and rouse interest leading to an intelligent appreciation of our holy faith, the following method of dealing with the matter has proved successful, at least in a comparative way. As it may be beneficial to others in the same circumstances, I give it here. It is in fact but an application of the Correspondence Course of Instruction, only that the correspondence is all on the side of the priest.

First of all, the pastor outlines a proximate course of instruction. Let us say the Sacraments. Every week, about Thursday, or at the latest Friday morning, he writes a series of questions and mails them to his parishoners, in this manner:

DEAR FRIEND,

Can you answer the following questions?

1. What is Baptism?
2. When was it instituted?
3. Is Baptism necessary for salvation?
4. How does one baptize?

These questions will be explained to you at Mass on next Sunday (*date*). (*Signed*)

The people will receive these questions either on Friday or Saturday. If they are interested, they will try to answer them; if not, into the waste-basket they go. But curiosity will in any case make them read what you have written, whether they are interested or not. This offers a first lesson in education. You have brought to their home the fact that the Church teaches something about Baptism which they should know. Now one may be tempted to ask, Wherein lies the advantage in this method? It is of the greatest advantage, both to people and pastor. One depends on the unfailing psychology of the human mind. When the congregation assembles on Sunday morning, and the priest begins his instruction, the people know at once, before he utters a word, that he is going to speak on a certain subject. This fact puts them in a receptive mood, ready to drink in what the priest has to tell them. He has already placed the thought there by his list of questions. A person who knows beforehand what topic is going to be discussed, is in a far better position to gain further knowledge on that topic than one who comes as it were blindfolded, and must wait till the speaker begins before he knows the theme. Thus, the hearers are in a receptive mood, alert and attentive. There is much advantage in this fact alone.

Again, every week the people know that they are going to receive a series of questions from their pastor. This in itself stimulates interest. Following this method, one can give a thorough course, in moral and dogmatic theology; in the rubrics and the externals of the Church. In a word, one can educate the people and instruct them in all the truths of our Holy Religion.

At the end of a term the pastor will have brought into the homes of his people many truths of religion, of which they were previously ignorant and which they should know. He has created an interest, and if he harmonizes his instruction for the children with his correspondence to the parents, he will find that soon his topics become matter for discussion in the homes of the people. Lastly, he has to a certain degree frustrated false statements and bigotry of non-Catholics by the

fact that the faithful will be able to answer the questions asked them.

This system has been thoroughly tried and has brought results far beyond the writer's expectations. Knowing that other priests situated in rural communities face the same problem, this method may also prove a solution for them. Everywhere one hears the same cry, education; but nowhere is this education more necessary than in the small towns and rural communities. This is one way. There may be others which the readers of the REVIEW would be glad to know. If they should note objections to my method or suggest improvements it will be a pleasure for me to profit by their experience in turn.

A NEBRASKA PASTOR.

NEW METHODS OF APOLOGETIC INSTRUCTION.

A bishop in one of our Western dioceses, solicitous about lessening prejudice arising from ignorance of Catholic doctrine and practices, and making converts of Protestants who are sincere in their belief of the Christian faith, writes to us:

For more than five years I have been living here in a most Protestant atmosphere. We have Swedes and Norwegians in great numbers. We have many with splendid natural virtues, but their hatred of the Catholic Church is almost incredible. This condition has made me preach nearly every sermon of five years on apologetical subjects. I have given a great deal of thought to the ways and methods of presenting Catholic truths. I have wondered whether a series of little conferences, or letters to the Editor of the REVIEW, suggesting little plans that might be adopted, would prove acceptable to your readers. I think, for instance, the Church should begin to use in a big way the radio. I do not mean for liturgical services, or for the sermons at Mass. But I think every evening of the week messages should be broadcast which would explain the position of the Catholic Church and the divine truths of which she is the only custodian. Many would listen in on these radiograms who would never enter a Catholic Church, or perhaps even open a Catholic book or pamphlet. It seems to me that our Sisters should be intrusted with the duty of working up a class of women converts. I have thought for a long time that if we had one Sister especially prepared in apologetics wherever there is a parochial school, she would succeed in working up a large class of women who would be willing to

investigate the truths of the Catholic Church. A Sister, I think, would find ways and means of getting girls and young women to come to the convent that a priest would never think of. The priest would naturally visit the class once or more a week. Such a Sister should be paid by the parish. I think also that we ought to begin to consider seriously the practical side of street preaching. I feel that a great change must be made in the character of the apologetic pamphlets which are being put out. It seems to me that a series should be especially prepared for physicians. Another viewpoint should be taken for lawyers, still other considerations presented to the American business man, etc., etc.

We need to make some sort of a survey, so that we may learn what the non-Catholic mind is. We have little hope of learning this from books, so far have our Protestant friends got away from all positive teachings. I have been talking to Monsignor Kelley of Extension about the possibility of such a survey.

I cannot but think that if we could get a thousand, or two thousand, priests of the United States thoroughly interested in a practical department of apologetics we would have many times more converts than we have at present. We have so much to learn from England. They seem to be fearless in comparison to ourselves in presenting the teachings of the Catholic Church. M. N.

THE AUTHORITY OF THE BALTIMORE "CEREMONIAL."

Qu. In THE ECCLESIASTICAL REVIEW of December, 1923, it is stated, on page 651, that the altar boy is to genuflect, " in plano ", when reaching and leaving an altar at which the Blessed Sacrament is not kept. A confirming decree of S. RR. C., 16 November, 1906, is also quoted. But, the *Ceremonial for the Use of the Catholic Churches in the United States of America* (eighth revised edition) makes a conflicting statement. In the Preface of this work the writer mentions, " an informal answer received through the Propaganda ", in which, among other decisions, the following was contained: " When the Blessed Sacrament is not kept at the altar where the Mass is celebrated, the server, on arriving, or when passing before the middle of the altar, should not genuflect, but bow profoundly." A certain Doctor of Canon Law has stated that this decision can safely be held as a particular law for this country. Therefore the server must bow.

Now, I ask: (1) Is this decision, mentioned in the *Ceremonial*, a privilege, or a law for this country? (2) May one follow this decision even now, or must one conform to the decree of 1906?

Resp. *The Ceremonial for the Use of the Catholic Churches*

in the United States of America is a guide, the directions of which are not immune from revision or correction. Proof of this is the fact that, although issued under the authority of the First Plenary Council, it was printed as "revised and corrected" anew in 1882, with the approval of the late Cardinal Gibbons. Moreover, "an informal answer received through Propaganda" is a reference, but not an authority that can issue a decision or grant a privilege for this country. It probably means nothing more than that someone connected with Propaganda was consulted and gave his opinion, just as Baldeschi was referred to by Dr. Rosati who compiled the *Ceremonial* in the first instance.

In view of subsequent decisions by the official Congregation which acts as authoritative interpreter and corrector of questions in liturgical worship there is no room for accepting the text of the Baltimore *Ceremonial* as either a decision or a privilege. It is simply an error, not noted before, which needs emendation.

There is a very simple fundamental liturgical rule in this matter, which prescribes that in passing the cross ("coram cruce altaris in quo celebratur"), as well as in coming to it or receding from it during a liturgical function ("infra functionem"), all the ministers, except the celebrant and "prelati et canonici parati", genuflect on one knee. This applies to all kinds of functions for altars where the Blessed Sacrament is not reserved. The principle is laid down in the *Caeremoniale Episcoporum* (Lib. I, C. XVIII, 3). Outside the Mass or other liturgical functions a simple bow is made in passing the cross on the main altar, and no particular reverence is prescribed for passing side-altars. Such is the teaching of recognized liturgists,[1] in harmony with the decisions of the Sacred Congregation of Rites.

DELEGATED AUTHORITY FOR WITNESSING MARRIAGES.

Qu. Fr. Peter, who is the pastor of C, has a marriage on hand. He is suddenly called away, leaving his curate, Fr. John, in charge. Before leaving, however, he specifically delegates Fr. John to assist at the coming marriage. The night before the marriage is to take place Fr. John, the delegated curate, foresees that he will be unable to assist at the marriage and calls in Fr. James, the curate from the

[1] Cf. *Caeremoniale in Missa Privata et Solemni*, C. Callewaert, Bruges, 1922.

neighboring parish at A. Fr. James, after learning all particulars, claims that Fr. John has no right to sub-delegate him ("delegatus non potest sub-delegare") and so refuses to marry the couple, fearing the marriage would be invalid. Can. 476, § 6, defines the rights and obligations of curates as follows: "Eius iura et obligationes ex statutis dioecesanis, ex litteris Ordinarii et ex ipsius parochi commissione desumantur; sed, nisi aliud expresse caveatur, ipse debet ratione officii parochi vicem supplere eumque adjuvare in universo paroeciali ministerio, excepta applicatione missae pro populo." Has Fr. John according to the words of the canon just quoted ordinary jurisdiction for this marriage and consequently the power to delegate Fr. James, or does "*ratione officii parochi vicem supplere*" mean that he has only delegated power and that he is therefore unable to subdelegate Fr. James? Furthermore, was Fr. James justified in deferring the marriage until he could telephone to the Chancery and receive proper delegation from the Ordinary, or was there some other means open to him?

Resp. No assistant priest, by reason of his office, has authority to assist at a marriage. The impression created by Canon 476, § 6 is corrected by Canon 1096, § 1, which definitely regards assistants as acting by delegated authority in assisting at marriages. If this general delegation has been received from the Ordinary or the pastor, Fr. John could subdelegate Fr. James to assist at the marriage (Canon 199, § 3), as the specific instruction of the pastor could not be regarded as a restriction of delegated authority. In the absence of general delegation from the Ordinary or pastor, Fr. James acted correctly in refusing to assist at the marriage, for the reason given. If delegation could not be received in time from the Ordinary, Fr. John should have directed his actions without reference to the presence of Fr. James.

REPETITION OF THE FORM OF ABSOLUTION IN CONFESSION.

Qu. Is it essential for a confessor to repeat absolution when a mortal sin comes to the mind of the penitent and he confesses it immediately after the first absolution?

I am aware that, according to the teaching of the Church, all mortal sins are forgiven at the first absolution, provided the penitent did not conceal a mortal sin intentionally.

I am also aware that there is sufficient matter for absolution again in case the penitent confesses another sin or so after the first absolution and that he will receive additional graces and strength from the second absolution.

The question is, is it essential?

If all mortal sins are forgiven during the first absolution, why should the second absolution be essential, as many priests claim?

I have been in the priesthood over twenty-two years, and, from time to time, I have asked different priests and most of them maintained that absolution must be given again, provided the sin is mortal; whilst others maintain that absolution is not essential the second time.

I have been following the safer side by giving absolution in case a penitent confessed another sin after the first absolution.

In case the second absolution is essential, is it sufficient to give only the short and essential form of absolution, omitting the first two prayers before the words of absolution and the one following them? W. J. S.

Resp. The matter concerns the confessor as judge giving sentence in the tribunal of Penance. The process demands that the penitent should reveal his state of conscience, both as to guilt and as to the sorrow that prompts satisfaction. Viewed in this light theologians exact a complete confession and a sincere repentance on the part of the sinner, both of which elements in the sacramental act enable the confessor to impose medicinal and satisfying penance preparatory to the absolution.

If the penitent, having made a sincere confession, and having thereby enabled the confessor to form a judgment about his state of soul, is absolved, he is undoubtedly free from guilt of all sin thus forgiven through the mercy of God and the virtue of the Redemption by which the sacraments attain their efficacy. The penitent is absolved, although there remains on him the obligation of further revealing his state to the confessor or judge who, while not needing the knowledge of this forgotten sin to form a just judgment and to make the absolution valid, still remains the absolving authority. The part of the penitent is to complete the confession. Sorrow for the sin, if it be grave, without such confession, is insufficient under the judgment of the Church, to condone it. It is only a part, however essential, of the penitential process which belongs to the sacramental act.

The guilt of the sin, though not actually confessed, has already been forgiven in virtue of the absolution imparted to the penitent for his fully contrite act of penance in confessing. Accordingly theologians agree that, if a penitent, hav-

ing left the confessional after receiving absolution, remembers a sin he had forgotten, he is not obliged to return to confession before receiving worthily the Holy Eucharist. The sin is forgiven, indirectly but wholly, by the previous absolution, which would not be effected by a simple act of contrition.

Theologians go so far as to hold that, if the penitent having received absolution after a sincere confession remembers a sin he had forgotten, and feels that there is a good reason for deferring the mentioning of the sin until he goes to another confessor, he is within his right. "Si tamen adsit ratio sufficiens, e. g. quia poenitens putat se melius posse hoc peccatum alteri confessario declarare, potest supersedere ab accusatione illius usque ad sequentem confessionem" (*Manuale Theol. Moral.* III. 386, P. Pruemmer).

It follows that a repetition of the absolution after an additional accusation of grave sin is not essential to the effect of the sacrament. The fact however that the Church in her sacramental discipline insists upon a subsequent confession of the sin, actually remitted, in virtue not of sorrow for it but in virtue solely of the absolution, points to another phase of the sacramental act which may determine the confessor either to repeat the form of absolution in full or in part, or else merely supplement it by a blessing which connects the confession of a forgotten sin with that of the sins confessed before absolution. This makes the confession analogous to that made to a confessor who, though forced to interrupt the confession of sins, or to miss his memory of their connexion, may give absolution in virtue of habit or presumption. The grave sin forgotten and confessed subsequent to the absolution may be of a nature to demand a fresh judgment or sentence, a grave or medicinal penance not contemplated in the previous act of absolution. In this case it is obviously wise and in some cases necessary if not essential that the absolution should be repeated.

Accordingly there can be no apodictic rule of action in practice for the confessor. While a repetition of the full form of absolution cannot be said to be essential under given circumstances, it may be very necessary in an isolated case to safeguard the penitent's conscience as a remedy or prophylactic which the confessor as spiritual physician is bound to give, if the sacramental act is not to fail in its ultimate effect.

THE FOREIGN LANGUAGE PROBLEM.

We have received a number of communications from pastors of congregations speaking a foreign language, who comment in various tones of approval and disapproval on the article by "Fidelis" in the March issue of the REVIEW. Want of space forbids our publishing these; though we may have occasion to return to the subject next month. Meanwhile it is but just to say that "Fidelis" has nothing against the use of foreign languages where they are necessary in ministering properly to the spiritual and even temporal needs of foreign-born Catholics, or for educational and cultural purposes. No man who pretends to higher education can afford to ignore German, Italian, or French, as a branch of study. And in a limited degree this applies to other languages spoken by immigrants. What is objected to as a hindrance to unification of thought, ideals, loyalty, necessary in a commonwealth like the United States, is the exclusive and perpetuating effort for which certain elements of the clergy are in great measure responsible.

Ecclesiastical Library Table

CATECHETICS.

Innitiation au Catéchisme. Explications, Commentaires, Vulgarisation. Par J. Leday.—Pierre Téqui: Paris. 1924. Pp. 108.

L'Oraison et La Messe avec Marie, Reine des Cœurs. Par J. M. Texier, Prêtre. Lettre-Préface de Son Eminence le Cardinal Mercier. Paris: Pierre Téqui. 1923. Pp. 392.

Of Mass. By the Rev. Joseph Boland.—New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 174.

Oremus: A First Prayer Book for Children. The Mass, Angelus, Rosary, etc. explained with Pictures.—B. Herder Book Co., St. Louis, Mo., and London. Pp. 61.

A Garner of Catechetical Gatherings. By the Rev. Alfred Knight of the Institute of Charity.—Sands and Co., London and Edinburgh; B. Herder Book Co., St. Louis, Mo. Pp. 163.

The Truth of the Catholic Religion. An Explanation of the Fundamental Doctrines and of the Essential Points of Difference between Catholic and Protestant Belief. By James Linden, S.J.—B. Herder Book Co., St. Louis, Mo., and London. 1923. Pp. 99.

Dogma und Religions-geschichte. Fuer weitere Kreise dargestellt. Von Dr. Bernhard Bartmann, Prof. Dogm. Paderborn. Paderborn: Ferd. Schoeningh. 1922. Pp. 110.

The importance of religious instruction in the pastoral work of the Church is attested by the catechetical schools of the post-Apostolic and the Patristic ages generally. The very best minds alike in the Eastern and Western Churches were employed in the task of catechizing. Witnesses are such works as the sixteen books of doctrinal instructions left us by St. Cyril of Jerusalem, and St. Augustine's tracts *De Catechizandis Rudibus.* Nor did great leaders of the Scholastic age, men like Gerson, head of the University of Paris, deem it unimportant to write *De Parvulis ad Christum trahendis.* At the Council of Trent the most renowned among theological teachers and preachers were chosen for the writing of the Catechism which was to be model and guide in pastoral instruction regarding the principles, doctrines, and the facts of the faith.

Cardinal Sirlet, Archbishop Leonard Marin and Francis Forerius, both Dominicans, and the Italian Bishop Fuscaratio, combined and placed the results of their work under the scrutinizing eyes of Cardinal Borromeo who, in five synods of Milan, insists upon the constant use of the book by his priests. In our own time the difficulty of providing manuals that would answer the needs of catechumens and of children in school, while adapted to modern systems of pedagogical science, have caused the establishment of chairs of catechetical theology at the Catholic universities and colleges.

Whilst there must be catechisms and methods to guide the pupil, and whilst that guidance must in a measure take account of the development and use of the reasoning faculties, the chief elements of success in impressing the rudiments of faith and virtue upon the uneducated or untutored mind lies in the personal gift of the teacher to interpret and attract, while appealing to the memory rather than to the reason of the learner, especially in childhood. The memory is helped, awakened, and sustained by illustration. Hence the address to the imagination through the external sense. Images, speaking to the eye or to the ear, or to both senses simultaneously, leave their permanent impression; and on this impression the later developed reasoning power feeds and works, so as to beget conviction that makes faith a living thing after having been only a vision.

In the above list of books we have a good variety of catechetical guides. Partly progressive, they are on the whole intended for different classes of catechumens, at different periods of the life of faith; and they approach the truth of religion in different ways.

Oremus, a first prayer book for children, offers a graphic representation in colors of the fundamental concepts of God, Our Blessed Lady, the communion of Saints, the duties of religion. It is quite unusual and effective; not by using conventional illustrations, or presenting crude drawings that lack the power of attracting the child, but by its novel forms especially designed to express the idea to be imparted. The counsels and directions are printed in red letters, rubric-like, while the prayers are in black; yet all in good taste and in large type for the child to read.

Innitiation au Catéchisme is designed to catch the ear in a manner similar to that in which the foregoing *Oremus* appeals to the eye. J. Leday introduces a little boy, a waif picked up by a gentleman on the road. The well instructed young daughter of the house delights in teaching the foundling, not only about God and the duty of prayer, but about the sacraments as instruments of sanctification. There are line illustrations besides the word pictures, and the story is thus made interesting to the child, boy or girl, while it instructs. Though written in French, by a student of nature who uses physics and chemistry to discover God's laws, as is evident from his other manuals, the matter can easily be adapted for English-speaking children.

Father Knight browses farther into the field of catechetical instruction. Didactic yet without scholastic formalism, the *Garner of Catechetical Gatherings* states truth, fact, and reason in a simple, attractive way meant for grown-ups who require instruction on the rudiments of the faith—the Creed, Prayer, the Commandments, the Sacraments, and the principal features of the Catholic liturgy, as indicated by the ecclesiastical seasons and feasts. It is a handy manual easily used to instruct converts or the youth who need a definite renewal of conscious faith as a preparation for later life. To teachers of Christian doctrine and preachers at low Mass it is a definite, though not exhaustive, guide.

The subject of the *Mass* as the central dogma of Catholic worship and devotion attains its perfect application in a doctrinal way by a due appreciation of its widest meaning. To assist at Mass, to pray at Mass, to offer Mass, are each acts that beget distinct graces. But they do not effect that intimate union with the mind of Christ from which springs an intelligent love and a sense of gratitude bringing the light of holiness and the perennial realization of the mercy and love of God for man. Father Boland reviews the solemn act that brings Jesus Christ to earth on our altars in the light of prophetic vision, of a divine covenant and of a permanent paschal feast in the House of God. In other words, he leads us to appreciate daily Mass as an act of "reasonable worship", such as answers the design and full scope of religion in which both mind and heart as well as the body are active.

To reach this same end, but through an appeal and a study of Mary, the Mother of Christ, first tabernacle of the Incarnate Word, is the aim of *L'Oraison et la Messe* by Père Texier, editor of a French periodical, *La Révue des Prêtres de Marie, Reine des Cœurs.*

Father Linden's original German edition of *The Truth of the Catholic Religion* has gone, we understand, into many editions. Its scope and purpose are largely identical with Cardinal Gibbons's *Faith of Our Fathers*, and the American translator has added an article on the Blessed Virgin Mary. The author briefly states the truths, with proofs in popular form, of the existence of God, the credibility of the Gospels demonstrating the coming of Christ, the establishment of a Church endowed with the gift of inerrancy, and the Peace resulting from life in the Christian faith. The positive teaching in clear and succinct terms is followed by an equally succinct survey of the Protestant doctrine by way of contrast, which seeks to show the insufficiency and misleading characteristics introduced by the reformers of the sixteenth century. Protestantism in Germany is of a somewhat different shade from that of English-speaking countries, especially America to-day. This makes the author's statements inadequate if not misleading in practice, and limits the appeal of the manual to the rather narrow class of Lutheran Protestants. For example, to the Protestant statement "not all books which the Catholic Church received as divine writings" belong to the Bible, the author answers that "the Catholic Church ought to know better than Protestants which books she received from the Apostles as genuinely divine, since Protestantism asserting the contrary appeared "1500 years later, when Luther rejected some books of the Bible because they contradicted his new doctrines." Now this answer may have satisfied the average Protestant in the days of Puritanism; and it may satisfy the German Lutheran even now; but it will make the American Protestant who is at all conversant with modern terms of religious controversy ask: Were there not holy men like SS. Athanasius, Gregory Nazianzen, Cyril, Epiphanius, Hilary, Jerome, John Damascene, and Popes like Gregory the Great, and Nicolas I, all canonized by the Church, who doubted and in some cases even rejected the Books absent from the

Protestant Bible of to-day? And was it not until nearly fifteen hundred years after their being written that the Church finally decided upon the contents of the Canon? No doubt the Church knew the truth all along and in a way stated it, but the question is, did all good Catholics know any more than Protestants, and will you convince the latter by saying Luther rejected the books "because they contradicted his new doctrines," when he could claim a precedent which carried all through the Middle Ages down to Nicholas of Lyra, a very devout religious? The Council of Florence put an end to the doubting and questioning by its decision. And since Protestantism is not necessarily Lutheran, at least outside of Germany, there are many who, following Calvin with his Presbyterian teaching of synodal interpretation, or Zwingli who denied the Lutheran doctrine that "every Christian can interpret the Bible for himself" (p. 53). No doubt in the last analysis the matter comes to the same thing; but the modern Protestant rarely uses his Bible as a weapon of controversial defence. What he hopes to get from it is food to sustain that religious sentiment which implies the need of religion. His temper is not Lutheran; it is rather Catholic in the widest sense; and that means that he can be drawn to see the truth not by arguments like the above, which he repudiates as misinterpreting what he believes to be Protestantism, but by appeal to history and common sense, such as he finds in the exposition of fundamental truth. Fr. Linden's first 48 pages would serve that purpose, without the controversy that follows.

Something of a contrast to Fr. Linden's method (the controversial catechism) is furnished by Dr. Bartmann's equally succinct presentation in German of the doctrinal history of the Catholic Church. He reviews the belief in the existence of God, of a definite Revelation with its dogmatic teaching on the Trinity, Creation, Redemption, the chief institutions of the sacramental system and the devotional cult of the Church, and appeals throughout to history; that is, to the written documents of unquestioned tradition accepted alike by the reading and unbiased Protestant, the rationalist or agnostic, and by Catholics.

Criticisms and Notes.

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Anthony Koch, D.D. Adapted and edited by Arthur Preuss. Volume V. Man's Duties to His Fellowmen. B. Herder Book Co., St. Louis, Mo. 1924. Pp. 624.

The present volume terminates Mr. Preuss's adaptation of Professor Koch's *Handbook*. The latter seems to be rather a contracted title to cover a five-volumed treatise. On the other hand it should be noted that the voluminal amplitude of the manual is due largely to the fact that, while the solid bulk of the text throughout is in English, a very considerable part of the pages is taken up with extensive marginal quotations from the Latin sources and with bibliographical annotations and references. As has been noticed in speaking of the earlier portions of the work, Mr. Preuss subserves not only the demands of erudition but also didactic discipline, inasmuch as by the embodiment of copious excerpts in Latin in conjunction with the English translation he meets the viewpoint of teachers and students who feel that scholastic theology even when dressed—or undressed—in a modern vernacular ought ever to have close at hand its traditional garment. Both in this and in his dogmatic series the editor has sought to utilize the disciplinary values of both languages.

The subjects treated in the volume at hand are man's duties to his fellowmen taken individually and socially. Duties of justice, charity, mercy, veracity, honor, reputation; contractual obligations; restitution; duties domestic, civil, political—to mention only some of the outstanding headings—it is obvious how supremely vital are these ethical and juridic ideas at the present moment and how important it is to have them treated in the light of sound theological principles, as they are in the work at hand. Perhaps the duties of citizens and public officials do not receive all the attention in the pulpit which their actual importance demands. It is good to see them so solidly and clearly expounded as they are in this handbook. The author over-emphasizes, it may be thought by some, the moral duty of voting. The right of suffrage is conferred on citizens by the constitution. It is not imposed on their conscience as a duty "of legal justice" which must be fulfilled under guilt of sin, as is stated in the present text. "To omit to vote in an important election without a grave cause, such as the loss of one's means of livelihood, is a sin" (p. 571). Provided there be no moral or religious issue evidently involved in an election—albeit an "important" election—the source of the obligation to cast one's ballot is not apparent. If there be a moral duty to vote, then the sooner Catholic women be held to the duty and the sooner our nuns be lined up at the polls, the better.

L'HOMME. SON ORIGINE, SA CONDITION PRESENTE. Par L. Grimal, Pretre de Saint-Sulpice, Docteur en Théologie, Ancien Professeur de Théologie. Tome I. Son Origine—Sa Condition Présente. Pp. xi—508. Tome II. Sa Vie Future. Pp. 447. La Bonne Presse: Paris. 1922.

LA CITE CHRETIENNE D'APRES LES ENSEIGNEMENTS PONTIFICAUX. Par Henri Brun. La Bonne Presse: Paris. 1922. Pp. g—xxxix—495.

We all love order because we spontaneously necessarily gravitate to unity. And this because we came from the One and are made for the One. The child likes to arrange its toy-blocks in unified shapes. The philosopher's business and his thirst is to find and explain the order that pervades the realm of reality; or to put order into his disorderly thoughts, loves, deeds. *Philosophari est ordinare; ordinem invenire vel imponere.*

> A law of order due
> Have all things 'mong themselves; a unity
> That makes the world to God bear likeness true.

The French mind particularly delights in order. It has an instinct for wide *aperçus*. It revels in broad surveys embracing multitudinous details, shapes, colors in single pictures. It wants to see the countless parts in unified wholes; to bring all things into logical subjection to dominating ideas. A sign of this is the unceasing multiplication of books such as those above. They satisfy the craving for unified knowledge and coördinated action; for completeness of vision, wide horizons with orderly foregrounds and clearly perspective vistas into the vanishing hinterlands.

In the first of these two works man stands at the focus. From him radiate lines of light back to his beginnings and forward to his future eternity. First comes the origin of his home, shown by the light of reason and of faith. Revelation as well as the characteristics of the orderly cosmos are shown to prove its created origin. The same sources are adduced to establish a like origin for man himself. The soul is spiritual and therefore could not descend by generation from a merely animal ancestry. Questions regarding the antiquity of the race; its original condition; the primal sin; the restoration: these deep problems are clearly stated and discussed (pp. 1-176). Man's elevation to the supernatural state wherein he is now designed to live was effected by divine grace. Hence the theology of grace, actual and habitual, and of merit, is expounded and at some length (pp. 177-506).

The first volume having dealt with man's origin and present condition, the second is devoted to his future life. Death, immortality, the particular judgment, hell, purgatory, heaven; the return of the King, and the signs that shall herald His coming, the resurrection, the final assize, the number of the elect, and the consummation of the present universe—such are the outstanding topics. From these central ideas it will be noticed that the two volumes constitute, as indeed the title itself makes plain, a synthetic view of man — his nature, origin, present status, and destiny. In constructing his synthesis the author draws upon many sources — science, philosophy, history, the Bible, theology. In sifting and disposing those materials he exhibits a comprehensive mastery of the available data and a just sense of proportion. The whole is put together with a logical consecutiveness that leaves no gaps or crevices between the manifold constituents. Needless to say, the system is presented in a literary form that is characteristically French for its grace and lucidity. The work will be of service to priests in preparing courses of sermons or lectures on subjects that are of perennial interest and perhaps never of more vital importance than at the present day when materialistic evolutionism holds sway not only in practically every secular university and college, but impregnates every source of information, text books, magazines, and the daily newspapers.

The other book before us affords a synthetic view of the social order. It falls into two parts, the first dealing with general and political questions, the second with social problems. Under the former heading a tableau of the moral decadence so appallingly widespread at the present time and its causes is unrolled. The teaching of the Church on man, the family, society, the state is briefly explained and the necessity, objects and methods of Catholic action are put forth. These topics are more fully developed, illustrated and applied in the second portion of the volume wherein the social crisis and its remedies are considered. Questions concerning labor, wages, strikes, the respective rôles of state, Church, individual coöperation, and so on, are proportionally considered. The volume closes with a plea for the spread of the Third Order of St. Francis as being an institution that holds within itself remedies potent for the salving of a disordered humanity. The author is a sturdy Catholic layman well informed on the actual conditions of matters industrial, social and political as well as religious. He knows the facts, the theories, the remedies, the programs. He estimates theories and remedial proposals according to the teachings laid down in the great Encyclicals of the recent Popes from the ninth to the eleventh Pius. In fact, the whole is substantially what its title suggests, a discussion of social conditions

and reconstruction in the light of the Pontifical teachings. For this reason it should be helpful to students of social and economic problems who want to have at hand a summary of recent authoritative teachings. The service is further facilitated by an unusually full analytical table of contents alphabetically arranged.

TALKS ON TRUTH FOR TEACHERS AND THINKERS. By Thomas Hughes, S.J. Longmans, Green and Company: London, New York, Toronto. 1923. Pp. 410.

When one can say of a book that he has read it from cover to cover; that he has read many of its passages twice, thrice, oftener; that he means to go over much of it again, it may be taken for granted that he wants to tell others of his find. *Fabula immutata de me narratur.* The present reviewer—*mirabile auditu!* you may say—has done just this with the book under his eye. What, then, gentle reader? Do thou likewise. Art a teacher? The book is for thee. Thou that teachest others, teach thou thyself—the truth about Truth. It is all here. Art a thinker? Then these are the thoughts for thee to re-think. Or, to drop the solemn hortation, here is a book on Truth, a thoughtful book on the thoughts that Truth evokes. A book that penetrates into depths but bears within itself the light that illuminates and makes to scintillate the myriad gems that stud the caverned roof and walls. A book that bears you aloft, yet keeps you in the unclouded spaces wherefrom while you count the suns of the upper vault you ever see in orderly perspective the plotted areas of the nether earth—mountain, valley, and plain: sea and lake and river; the fields, the cities, the workshops, the houses of men. All these things are here; nor less real when they shine out through figure and symbol. For such things are real and the real is the true. They are here in their beauty; for the truth clad with unified variety, as it reflects itself in these things and in these pages, is beauty. But truest because most abiding of things mundane is the human soul. And in the soul the mind is the seat and home of truth. Not the source of truth. Its reflex, not its origin. For God is Truth, and God mirrors Himself as true in creation, in the universe, in man.

"Whether in the mind of God, seen and foreseen, or in our subjective existence now, moving and living, the truths hidden in us are there to be disclosed, and to be divested of the coating which accident, contingencies of all kinds wrap round about them. But the nature of the coating which covers the hidden truth of things does not make that truth more or less valuable. It is full of meaning in the moss on the wall and the sedge of the fen, as in the exquisite rose or spotless lily. Any leaf which quivers on a bush be-

speaks an eternal ideal as true as that of your choicest bouquet. The gnarled knot of an oak is nowise unsightly in the light of that truth which it conceals, and to the thoughtful soul reveals. In view of the revelation yet to take place in ourselves, when this mortal coil shall put on immortality, we have been called 'future creatures,' who are becoming what we are to be, whose grace is to disclose glory, whose life is to merge into beatitude, health into immortality, and the little wisdom we have into a vision of the Divinity" (p. 97).

Compare this with Browning's philosophy of truth as he puts it in the mouth of Paracelsus.

> Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe.
> There is an inmost center in us all,
> Where truth abides in fulness, and around,
> Wall upon wall, the gross flesh hems it in,
> This perfect, clear conception—which is truth.
> A baffling and perverting carnal mesh
> Binds it, and makes all error; and to *know*
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,
> Than in effecting entry for a light
> Supposed to be without. Watch narrowly
> The demonstrations of a truth, its birth,
> And you trace back the effluence to its spring
> And source within us; where broods radiance vast,
> To be elicited ray by ray, as chance
> Shall favor.

Fine! It reads smoothly. To many it seems true because it is fair to imagination. To the intellect, and therefore in reality, it is thoroughly false; shot through with Kant's subjectivism and mighty close to Fichte's pantheism. It makes man the originator of truth; hence the source of reality. Logically it either deifies man or makes truth to vary with the individual who gives it birth. Truth comes to us from God through revelation supernatural and natural. It is given to us in prayer, which is both an instinct and a privilege; in contemplation, the soul's steadfast gaze on truth. It is grasped by the intellect, not by sentiment, nor yet by imagination: albeit, imagination suggests it, clothes it in outward forms and shapes; in symbols and speech. Truth is not a mere pragmatic value. It is summed up in no rationalistic or naturalistic world-view. Religion is the virtue whereby man gives God the worship due to Him, the foundation of which is the recognition of the Truth of God which God reveals to man.

On all these points and many others associated therewith Fr. Hughes pours out treasures of truths—wisdom garnered largely from Wisdom's Book and enriched with gleanings from almost every department and the greater sources of the world's best literature. It is

no didactic book, gaunt and formal. Its tissue is full, solid, strong, healthy, aglow with the fresh color of youth. Cast in the form of a dialogue between a Benjamin avid for truth, and a St. Victor, mature in wisdom human and divine, the method permits every phase of the subject, pro and con, the quest and the finding, to be set forth; while the interplay of keen wit and genial humor keeps the interest from running down at any time or place.

What, then? Has the reviewer nothing but praise to lavish, no flaws to find? Verily, but few, aside from some obvious slips of the types. Father Hughes is speaking of memory, which, he says, "is easily understood. When you have taken an incautious glance at the sun and close your eyes on the spot, you have that sun in your eye for five minutes afterward, kept there by the organic power which is sensitive memory" (p. 252). This seems to confound an *after-image*, a present prolonged sensation, with the revocation of a past experience. If, when the after-image had faded away, you recalled the experience, the revocation and recognition would be the function of memory. The after-image as such does not call on the power of memory *qua talis*.

The dialogue form into which the text is cast, while pliant to every turn and phase of the topics arising *ex re nata*, easily incurs the risk of incautious offhandedness which the very swing of conversation is apt to invite. Father Hughes has not wholly escaped this danger, as one of his English critics has pointed out in connexion with the author's entitling Charles Darwin an "atheist" (p. 311). Darwin, it is well known, repudiated that epithet, explicitly professing himself an "agnostic". Moreover, Father Hughes's mentioning in this relation the authority of so loose a writer as Carlyle is unfortunate. Indeed the pages on Evolutionism (311-318) are a tribute to the author's wit and literary fluency rather than to his intellectual restraint and scholarly accuracy.

A final fault: a book with such a wealth of thoughts should have a fuller index. The barely two pages of topics are wholly inadequate. The single subject Truth would seem to demand almost as much.

THE INQUISITION. A Political and Military Study of Its Establishment. By Hoffman Nickerson. With a Preface by Hilaire Belloc. Houghton Mifflin, Boston and New York. 1924. Pp. 258.

With characteristic insight and breadth Gilbert K. Chesterton speaks of this book as "a clear gain to our culture and comprehension of mankind". As a cultural agent it enriches the mind by contact with the spiritual ideals and noble aspirations of the ages of faith. As an aid to the comprehension of mankind it offers one more

illustration of the universal tendency of human nature to reäct against whatsoever organized forces spring up in the bosom of society to destroy its internal cohesion. Faith, belief in certain revealed truths and religious practices, was the bond of medieval society. It gave to the newly-born nations an organic unity that, under the conjoined rule of the Church and the State, constituted the City of God. Now heresy struck a blow at that international unity: it aimed at destroying God's Kingdom.

The Inquisition was an institution founded by the Church but fostered by the State to defend European society against the destructive forces of heresy. That in its methods of defence and especially in its aggression against the enemy it not infrequently went to extremes, and was excessively, perhaps needlessly, cruel in the punishments it inflicted, is only another indication of the tendency of man to overrun the bounds of reason when feeling and emotion get into the saddle. Nor need we go back to the thirteenth century for examples of this tendency. The torturing and burning of negroes which from time to time still occur in the North as well as in the South, not to mention "the water cure" to which the Filipinos were frequently subjected during our Spanish-American War, should make us slow to condemn the past or to hug ourselves in smug laudation.

Mr. Belloc suggests some parallelisms whereby the modern man may be helped to understand the Inquisition. Instead of physical torture, for instance, let him read "cross examinations and public dishonor; instead of the sacrifice of all civic guarantees to the preponderant interest of united religion, read the similar sacrifice of all such guarantees to the preponderant interest of a united nation; instead of clerical officers using every means (or nearly every means) for religious unity, read civil officers using *every* means for the preservation of national unity in time of peril. If you do that, I think the modern man can understand. Had you presented to the early thirteenth century the spectacle of the whole male population medically examined, registered, and forcibly drafted into a life where a chance error might be punished by death or by some other terrible punishment; had you shown him men, doubtful in their loyalty to the nation, condemned to years of perpetual silence, secluded from their fellow beings after being made a spectacle of dishonor in the Courts; had you even sketched our universal spy system whereby a strong modern central Government holds down all its subjects as no Government of antiquity, however tyrannical, ever held them down—could you have shown a man of the thirteenth century this, he would have felt the same repulsion and horror which most modern men feel on reading of the Inquisition, its objects and its methods" (p. xvi).

Mr. Nickerson's epilogue on Prohibition, a scathing indictment of present policies and methods, affords other and probably more suggestive points of comparison whereby a modern man may be helped to understand the Inquisition. "The Inquisition," he says, "was a measure of defence. Its fires burned in behalf of things which the mass of mankind saw and felt to be good. The Prohibition movement is an act of aggression of questionable value even for its own ugly purpose. The one Prohibition counterpart of the twelfth century, spontaneous popular lynchings of heretics, was the bar-smashing activities of the virago Carrie Nation" (p. 351). He reconstructs a picture of medieval society. He makes the reader feel the nature and the spirit of its civilization. He describes the social and religious condition of Languedoc and the spread of heresy, especially the Albigensian. With intimate detail he tells the story of the Albigensian Crusade. First the preliminaries leading up to that movement; then the war itself; finally the issue in the siege and capture of Muret. There is also an interesting and informative account of the part played by the Mendicant Orders in the working of the Inquisition. Mr. Belloc, himself an expert in strategics, speaks in strong terms of praise of the author's masterly handling of the Albigensian campaigns and of the detailed and exact knowledge of the topography, of the marches, routes, sieges, etc. While Mr. Nickerson determinately avoids "all theological discussion", he frankly declares himself to be "by birth an Episcopalian and by choice a member of the so-called Anglo-Catholic party in that communion". His sincerity and fairmindedness are as transparent as his knowledge of the historical facts is intimate and his interpretation thereof objective and penetrating. The master of a clear and vigorous style, he knows how to relieve the strain of military narrative, topographical description and political discussion by occasional scintillations of wit which contribute not a little to the zest of reading. Both as regards matter, method, and manner the book is a valuable contribution to the literature of a much maligned and misunderstood institution of medieval civilization.

THE CATHOLIC CHURCH IN RUSSIA TO-DAY. By Martha Edith Almedingen, B.A., a Spiritual Daughter of Mgr. Butkewiecz. P. J. Kenedy and Sons, New York. 1923 Pp. vii—132.

Into the Constitution of the Russian Socialist Federal Soviet Republic adopted 10 July, 1918, was written that "for the purpose of securing to the workers real freedom of conscience, the church is to be separated from the state and the school from the church, and the right of religious and *anti-religious propaganda* [our italics] is ac-

corded to every citizen" (A. 2, C. 5). Amongst persons precluded from the right to vote or to be voted for are "monks and clergy of all denominations" (A. 4, C. 13). These clauses gave official forewarning of the predetermined policy of the Soviet government to crush out religion. How faithfully it has been true to that policy is attested by the closing of the churches, the robbery of sacred vessels, vestments and reliquary treasures, and the imprisonment, exile and official murder of many of the clergy. The first persecutions were directed against the Russian State Church. Here, however, they were confronted with a strong religious body compacted of millions in whom centuries of tradition had engendered a spirit of loyal and even fantastic attachment. But the Soviets were cunning enough to adopt the policy *divide et impera*. By effecting numerous rifts within the State Church it was not difficult to dictate terms. "One part of the Orthodox clergy bowed down under the Soviet yoke, and hence arose the living Red Church, which later was subdivided into two new Churches. The remainder who could not reconcile either their own principles or the Church's teaching with communistic theories paid the penalty in Soviet dungeons, and their records are not as yet brought to light. But, anyhow, the Soviets got what they wanted from the Orthodox. They rendered them impotent to put any obstacles in the 'Red Way'" (p. 85).

The attacks on the Catholics began at Easter 1919, when several Red Guards forcibly entered the churches in Petrograd and Moscow, interrupted the Mass and literally dragged the clergy in their vestments from the altars. Since that time the movement has steadily progressed. In December, 1922, all the Catholic churches in Petrograd and Moscow were closed by the authorities, and the clergy with but few exceptions were summoned for trial before the High Revolutionary Tribune. The charges were many and complicated. In general they were summed up under anti-government propaganda. The reader who desires to understand the campaign of religious hatred which has been persistently pursued by the Soviet régime will find the story succinctly and dispassionately told in the work above. The book is introduced by a chapter on Catholic life in Russia prior to the Revolution. The narrative then moves forward from 1917, describing the interrelations between the churches, the Catholics and the Russian universities, the Soviet government, the several Protestant sects, Russian Catholics and Europe, the future outlook. It is a story as illuminating as it is pathetic. Told with simplicity, it breathes the soul of sincerity. In the face of the most venomous, even Satanic hatred, the Russian Catholics have manifested nothing but their racial patience sustained and hallowed by Christian love, fortitude and forbearance. The self-same sentiments reflect them-

selves from the story, which ends with the expression of trust that the few Catholics remaining in Russia praying for their country, for their tortured brethren and their persecutors, may win if not for themselves, at least for their posterity, the vision and the realization of peace in believing.

Literary Chat

In a small slender volume entitled *Septenarius Sacramentorum*, Father P. J. Kenney shows why there are and should be *seven* Sacraments. From nature and history and the Bible he illustrates the symbolism of the number seven and then proceeds to point out manifold forms of congruity between our bodily and spiritual nature and needs on the one hand and the Sacraments (which he proves from the usual theological sources to be seven) and that number of grace-effecting instruments on the other. The analogies are on the whole solidly founded and suggestively illustrative. There is just one that it were better to omit; the one namely which is derived from "the four elements . . . developing into three orbs, sidereal, crystalline, and fiery". The illustration is taken from ancient physics which is long ago exploded and, being false, should not be employed in the service of truth. The book is issued with their wonted good taste by the Stafford Co., Boston, Mass.

Is it possible to be at once a Christian and a Theosophist (*Peut-on être à la fois Chrétien et Théosophe*) is the title of a conference delivered last April by the Benedictine Bishop, Monseigneur Henri-Laurent Janssens, with his habitual erudition, forceful reasoning and eloquent style. Bishop Janssens proves the incompatibility of the two professions. Far from being, as some of its adherents profess, an esoteric Christianity, Theosophy is sheer pantheism, which destroys the very basis of all religion. "Between the Christian faith and the faith of the Theosophists there is no common measure. To become a theosophist one must be an apostate." (pp. 54. Pierre Téqui, Paris.)

It is sometimes said by some of us that Catholic educators (the agents, not the system) do not make enough of the natural virtues—natural forces and motives—in bringing the boy up and out. The don'ts and the do's are regulated by the standards of mortal sin and the confessional. "Don't be sneaky, because it's mean. It's a sin—a venial sin, you needn't confess it. Do a good turn to the other fellow, because it's an 'act', not because it's fair and square." The Protestant boy, on the contrary — so it is said — is taught not to lie, because it's mean. Not to cheat in the game, because it isn't fair. Perhaps there is something in all this. Of course, the better way lies in the middle. Build up the natural and the supernatural; the latter on the former. *Gratia supponit naturam.* This is what Dr. Cooper does in his little book *Play Fair* (Washington, D. C.: The Catholic Education Press). The title rings true to the contents. Be honest, generous, loyal, brave—because it's fair and square, but *likewise* because you are a Catholic boy, and God and your religion want you to be all this and more. *Play Fair* is not a novel or a story book exactly, but it is as gripping as any novel ever was and there are dozens of stories in it; healthy pointed stories which will win the boy's attention and set him right at the right thing at the right place and the right time when a longer story might be slower in getting results. There is nothing in a boy's life which is not turned to his benefit—his development, his rounding out, his ennoblement. Your age, weight and height; going shares; teamwork; friendliness; honor; home; play; reverence; courage; Catholics and their Church — these are some out of the many topics treated.

Here is a paragraph which shows the spirit and the style.

"Swat the fly and show no mercy to the mosquito. Clean up your own backyard, if it needs cleaning, and get the other boys in the neighborhood to get busy too on theirs. If you have to sneeze, sneeze in your handkerchief; do not scatter the frisky germs among the bystanders as a hunter scatters shot among a flock of ducks. Do your part in your school Red Cross work. Never lose a chance to blacken the reputation of the public towel and the public drinking cup, if you see or hear of such an animal at large in your vicinity. Lots of boys' gangs have done some excellent work in distributing antituberculosis and other health pamphlets. Get in touch with your local health officers and offer your services." Here is no high-brow stuff, Boys will catch on.

The text is illustrated by numerous and eloquent pictures.

The third volume of the definitive edition of Père Morice's *Histoire de l'Église Catholique dans l'Ouest Canadien* has been issued. (Chez l'Auteur, Saint Boniface. Granger Frères, Montreal). In the first volume of this edition, it may be remembered, the early years of the Church's life in Western Canada were narrated up to the coming of the Oblate Missionaries about the middle of the last century. The second volume carries the narrative from the succession of P. Taché to the bishopric of St. Boniface, left vacant by the death of the founder, Mgr. Provencher in 1853, and follows the course of events through the stormy period of racial revolution and religious dissension as far as 1880. The third volume bears the story forward from the latter date across the period of the Saskatchewan rebellion, wherein Riel met his defeat and death; and the decade and a half (from 1875-1890) during which the ecclesiastical organization became more firmly knit and flexible to meet the scholastic persecutions and the perplexing problems that resulted from the advent of the new racial and religious elements into the sparsely settled regions. This third volume like its predecessors, is a monument to the author's laborious research amongst the original sources of Canadian history. But the immense wealth of erudition is carried with an ease that never betrays weariness or strain. Though a scholarly work of history, it is no less a piece of graceful literature. Père Morice is a Canadian Parkman. Unfettered, however, by the prejudices that so often betray themselves in the writings of the Puritan historian, he is able to estimate justly the characters and labors of the heroes lay and cleric who established and promoted civilization and Christianity in the far-away West and North.

The Irresistible Movement of Democracy, by John Simpson Penman (pp. 741. The Macmillan Co.), is a study of the democratic movement in England, in France and in the United States from its organizing inception in 1760 down to the present time. The author is an intense believer in the assured triumph of democracy, and he finds the whole movement of humanity, particularly as manifested in the three leading countries, inevitably set toward that form of government. In the account of the beginnings of the movement in this country he exaggerates the influence exerted by the Puritans. The stern Plymouth Fathers were indeed bent on establishing a democracy; a government, however, wherein people who accepted their viewpoint on human nature, the conduct of life and the hereafter, alone could have a share. But one in which none who ventured to differ from them in these fundamentals could have part or lot. And they spared no pains to exclude such folk if they perchance found their way into the Colony. Mr. Penman seems so preoccupied with the attempts at forming a democracy upon the narrow basis of Puritanism that he fails to remember an effort to raise a democratic edifice about the same time on the shores of the Chesapeake and the Potomac. Not a word has he to say concerning the constitution of Maryland which granted the rights of citizenship to all its male adults irrespective of their religious convictions. This is an unfortunate omission in an historical work which from a posi-

tive point of view has so much to commend it, both in its historical and theoretical aspects. The latter phases merge with the former throughout the work. It stands out explicitly in the conclusion where the relations of democracy to industrial problems are soundly and sanely, albeit briefly, brought out.

The learned Jesuit entomologist Father Wassmann is known to many of our readers by his works that have been translated into English: *Modern Biology and the Theory of Evolution*, and the *Problem of Evolution*. The latter contains the author's famous Berlin conferences and debate with a gathering of certain German *savants*. *Psychology of Ants and of Higher Animals*, and *Instinct and Intelligence in the Animal Kingdom* are also important translated publications of his. The major part, however, of Fr. Wassmann's works—dealing with entomological matters and with aspects of science and religion—have not as yet found their way into English.

All these books came from the author's head. Recently he has written a book with, as he declares, his "heart's blood". The volume in its English translation is entitled *Christian Monism:* "Meditations on Christian truths in the language of modern thought; authorized translation, with an introduction by the Rev. Spence Jones (St. Louis, Mo.: Herder Book Co.)." After stating the way in which, according to Catholic teaching, God is immanent in the universe and in man; and how that teaching explains the unity of the cosmos and the intimate dependence of every creature upon the transcendent yet ever indwelling Creator, the author analyzes in detail this intimate union and dependence and shows how they culminate in temporal and afterward in eternal union with God through Christ: *Sicut misit me Pater et ego vivo propter Patrem, ita et vos vivetis propter me.* The full force of this fact and promise is brought out and effectively and even beautifully illustrated by scientific analogies in *Christian Monism.* It is a book which priests and the educated laity will find intensely illuminating. By its striking analogies and theological analyses it throws a vivid light on some of the fundamental truths of religion; making the virtue and the exercise of faith a really *rationabile obsequium.* If the author's *heart* went into the work, it was because his *head* set that heart to the task and guided it unerringly to the goal. Happily, so inspiring and comforting a message has received a worthy English setting.

Thoughts kindred to those considered by Father Wassmann are made the subject of reflexion by a French confrère of his, Father Raoul Plus, S.J., in a volume entitled *In Christ Jesus* and translated by Peter Addison (pp. 220. Benziger Brothers). The phrase which gives the title to the work is used one hundred and sixty-five times by St. Paul and twenty-four times by St. John. This frequent repetition has led Father Plus to examine the expression more closely in the light of theological principles. The result is the work just named. The central idea is our incorporation in Christ — the fact, the origin, the practical bearing, the Eucharist as memorial and agent, and finally the culmination of that incorporation; these are the peripheral thoughts radiated from that idea. They are developed with penetration and breadth of vision and expressed lucidly and attractively in the book just mentioned. The translation is well done. The book will serve excellently the purposes of meditation. The material as well as the typographical disposition lend themselves readily to such service.

Not much has been published by Catholic scholars on Eugenics. A few articles and pamphlets comprise most of what has been issued by them in English. For this reason a paper-bound booklet translated and adapted by Dr. Ernest Messenger from the French of P. Valère Fallon, S.J., Professor at the Jesuit College, Louvain, will not be *de trop.* The author takes, of course, a sanely conservative view of the subject. He sketches the history of the Eugenist movement and discusses its moral aspects and points out some of the practical duties involved. To those who want to get

within a small compass what is worth knowing and heeding on the subject the little volume may be recommended (pp. 62. Benziger Brothers).

Those who have read his first collection of papers entitled *A Practical Philosophy of Life,* by the Editor of the *Bombay Examiner* (Ernest R. Hull, S.J.), will welcome a second installment of the same delightful essays. The former volume dealt with "facts, principles, and actions"; the second considers "ideals, tests, and habits". The wise and genial ex-Professor Herr Schneebels again as before expounds his philosophy of life in his own penetrating manner and richly cultured style. We learn from the Introduction that quite "an inordinate curiosity" was aroused by the former series to know who Herr Schneebels really was. Some readers identified him with the Editor of the *Examiner.* Those who are in a position to compare the style of the two personages will regard such a decision as neither venturesome nor clever. Rather would they deem it stupid to distinguish two men—even in these prohibitional days—where there is but one individual. Anyhow it is good to have this second series from Herr Schneebels and to know that he has a third in contemplation. (The Examiner Press, Bombay; P. J. Kenedy & Sons, New York.)

Just Jack is the laconic title of a new story which is sure when it becomes known to win a place in the heart of boys; good boys, though not goody-goody boys. It opens with a fist fight in St. Mary's sacristy between Jack and Ted, ere yet they have doffed their Benediction vestments. That looks bad for good boys, but out of the scrimmage comes a closer knitting of a genuine friendship and a big urge forward toward the development of two sturdy and noble characters. "For fists as well as hearts form part of the wonderful friendship of boys" (p. 43). It was a bold stroke to start out with such a thriller in the first chapter. However, the second is even more intense. There is a house on fire and Jack, plunging into the smoke to rescue Mrs. Leahy, old and bedridden, is blinded for life. It is saying not a little for the daring and the skill of a story-teller who can keep such a pace for two hundred and fifty pages. Nevertheless, Father Edward F. Murphy, the writer of *Just Jack,* succeeds in doing just this. The book is becomingly published by O'Donovan Brothers, Baltimore.

Mary Rose at Boarding School by Mary Mabel Wirries (Benziger Brothers, New York) is a charming little story, naturally and genially told, of life at St. Angela's Academy. The leading characters are "Juniors" and will surely be liked by young misses of that age. Teachers, especially nuns, provided they retain their sense of humor, as happily most of them do, and think they are up to the innocent pranks of their pupils, will be delighted with the story, albeit they may prefer reading it privately in the community room rather than assigning it for the girls' sewing hour.

Dom Louismet has added another volume to the series on the mystical life which he has had for some years past and the several members of which have been from time to time reviewed in these pages. The latest, the sixth in order, is entitled *Mystical Initiation* (P. J. Kenedy & Sons; pp. 220) and is the logical sequel to its immediate predecessor, *The Mystery of Jesus,* which dealt with the principles bearing on the contemplation of our Lord; while it, the last volume, applies those principles to the individual. This it does by utilizing, abridging, paraphrasing and expounding the first five chapters of the *Canticle of Canticles.* The book is therefore a collection of practical meditations, disposed to facilitate contemplation, on those chapters. The author moves through the luxuriant imagery and lofty spirituality of the inspired singer with the guiding light of theology, sound and sane Catholic practice on his path. He is therefore unlikely to lead his readers along doubtful and dangerous byways into which the inexperienced leader, subjective fancy and emotion are liable to stray.

It is gratifying to be able to announce that Fr. Cathrein's great Ger-

man work on Ethics (*Moralphilosophie,* I Band; pp. 654: II Band; pp. 789; Leipzig, Vier Quellen Verlag) has just been issued in a sixth edition thoroughly revised and brought down to date. It would be superfluous to recount here the merits of this well-known and standard treatise; especially as the earlier editions were successively reviewed or announced in these pages. The latest edition has been kept within substantially the same limits as its predecessors. This has been accomplished by condensations and abridgments, and in one particular case by a notable elimination. The fourth edition gave an appendix to the first volume containing a survey of the ethical beliefs current amongst primitive peoples. The subject has been since withdrawn and expanded into an independent work in three volumes (*Einheit des Sittlichen Bewusztseins der Menscheit;* Freiburg, Herder). This separation and development have obviously been in the interests of the individual topic, though at the same time many students would like to have had the original appendix retained, since it contains substantially what they wanted to know and have conveniently at hand on the given matter. However that may be, the new edition marks an all-around improvement and brings this classical treatise close to ideal perfection.

Books Received.

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KONSTANZER ALTLATEINISCHE PROPHETEN UND EVANGELIENBRUCHSTÜCKE MIT GLOSSEN. Nebst Zugehörigen Prophetentexten aus Zürich und St. Gallen. Teils neu Teils erstmals herausgegeben und bearbeitet von P. Alban Dold, Benediktiner der Erzabtei Beuron. Mit Fünf Schriftbildern. 1923. Druck und Verlag der Kunstschule der Erzabtei Beuron. Vertrieb durch die Buchhandlung von Otto Harrassowitz, Leipzig. Pp. 280.

THEOLOGICAL AND DEVOTIONAL.

LIFE OF JEANNE CHARLOTTE DE BRECHARD. By Sisters of the Visitation, Harrow. With a Preface by His Eminence Cardinal Bourne. Longmans, Green & Co., New York. Pp. 356. Price, $4.20.

SISTERS OF JESUS AND MARY IN INDIA. Published for Congregation of Jesus and Mary by Catholic Truth Society, London. Pp. 16. Price, twopence.

THE IDEALS OF ASCETICISM. An Essay in Comparative Study of Religion. By O. Hardman, M.A., D.D., Chaplain of Alleyn's College of God's Gift at Dulwich and Warden of the Rochester and Southwark Diocesan Deaconess Institution. 1924. Macmillan Company, New York. Pp. 232. Price, $2.00.

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DANS LA CHAMBRE DU MALADE. Consolations et Conseils Délassements et Souvenirs. Par le Chanoine S. Decorne, Doyen honoraire. Avec une Préface de Monseigneur Baunard, Recteur des Facultés catholiques de Lille. Troisième édition. Pierre Téqui, Paris. 1924. Pp. 353. Prix, 7 *fr.* 50 *franco.*

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LE PRETRE DU PEUPLE OU LA VIE D'HENRI PLANCHAT, Prêtre de la Congrégation des Frères de Saint-Vincent de Paul, Aumonier du Patronage des Apprentis et des Jeunes Ouvriers de Sainte-Anne, a Charonne; l'un des Otages de la Commune, Fusillé a Belleville, le 26 Mai 1871, en Haine de la Religion. Par Maurice Maignen, des Frères de Saint-Vincent de Paul. Dixième édition, revue et augmentée. Pierre Téqui: Paris. 1924. Pp. viii—289. Prix, 6 *fr.* 50 *franco.*

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10% Discount allowed on orders for 24 or more Cassocks

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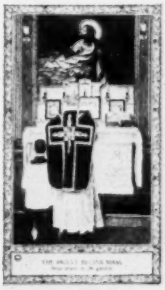

THE FOURTEENTH EDITION—This popular little book is now in its fourteenth edition with the phenomenal total of 425,000 copies. It is still the best selling Child's Prayer Book on the market, although imitations have appeared. The fourteenth edition is a revised edition; having been reset throughout and printed from entirely new plates.

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BINDING—Particular attention has been paid to the binding of this new edition, and a good improvement, especially in the leather and celluloid covered books has been made so that it will be the best bound domestic Child's Prayer book on the market. For the celluloid cover we have selected eight designs of Bouasse-Jeune French pictures. Each book will have a paper jacket with the title (except the celluloid). All bindings with the exception of the cloth bindings will be boxed.

TYPE—The type is a Roman face, distinct and legible, much preferred to the old ecclesiastical styles. It is clear, non-confusing, and causes no eye-strain to the Juvenile.

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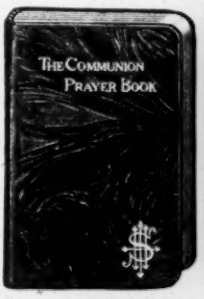

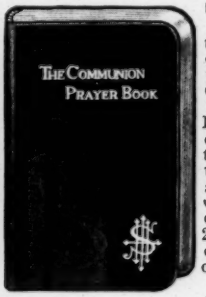

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Sabbato ad Tertiam 243

℣. Benedícite. ℟. Deus.

Benedictio Dóminus nos benedícat, et ab omni malo defréndat, et ad vitam perdúcat ætérnam. Et fidélium ánimæ per misericórdiam Dei requiéscant in pace. ℟. Amen.

Deinde dicitur tantum Pater noster secreto, nisi sequatur alia Hora.

Ad Tertiam

Pater noster et Ave María.

℣. Deus, in adjutórium. Glória Patri. Sicut erat. Allelúja.

Hymnus

Nunc, Sancte, nobis, Spíritus,
Unum Patri cum Fílio,
Dignáre promptus íngeri
Nostro refúsus péctori.

Os, lingua, mens, sensus, vigor
Confessiónem pérsonent,
Flamméscat igne cáritas,
Accéndat ardor próximos.

*Præsta, Pater piíssime,
Patríque compar Unice,
Cum Spíritu Paráclito
Regnans per omne sæculum.
Amen.

Ant. Clamor meus.

Psalmus 101, i

Dómine, exáudi oratiónem meam: * et clamor meus ad te véniat.

Non avértas fáciem tuam a me: * in quacúmque die tribulor, inclína ad me aurem tuam.

In quacúmque die invocávero te, * velóciter exáudi me.

Quia defecérunt sicut fumus dies mei: * et ossa mea sicut crémium aruérunt.

Percússus sum ut fœnum, et áruit cor meum: * quia oblítus sum comédere panem meum.

A voce gémitus mei * adhæsit os meum carni meæ.

Símilis factus sum pellicáno solitúdinis: * factus sum sicut nyctícorax in domicílio.

Vigilávi, * et factus sum sicut passer solitárius in tecto.

Tota die exprobrábant mihi ínimíci mei: * et qui laudábant me, advérsum me jurábant.

Quia cinerem tamquam panem manducábam, * et potum meum cum fletu miscébam.

A fácie iræ et indignatiónis tuæ: * quia élevans allisísti me.

Dies mei sicut umbra declinavérunt: * et ego sicut fœnum árui.

Tu autem, Dómine, in ætérnum pérmanes: * et memoriále tuum in generatiónem et generatiónem.

Psalmus 101, ii

Tu exsúrgens miseréberis Sion: * quia tempus miseréndi ejus, quia venit tempus.

Quóniam placuérunt servis tuis lápides ejus: * et terræ ejus miserebúntur.

Et timébunt Gentes nomen tuum, Dómine, * et omnes reges terræ glóriam tuam.

Quia ædificávit Dóminus

In this edition the Prayers of the "Ordinarium" for each day are repeated, and besides a great many other conveniences are embodied in this Breviary.

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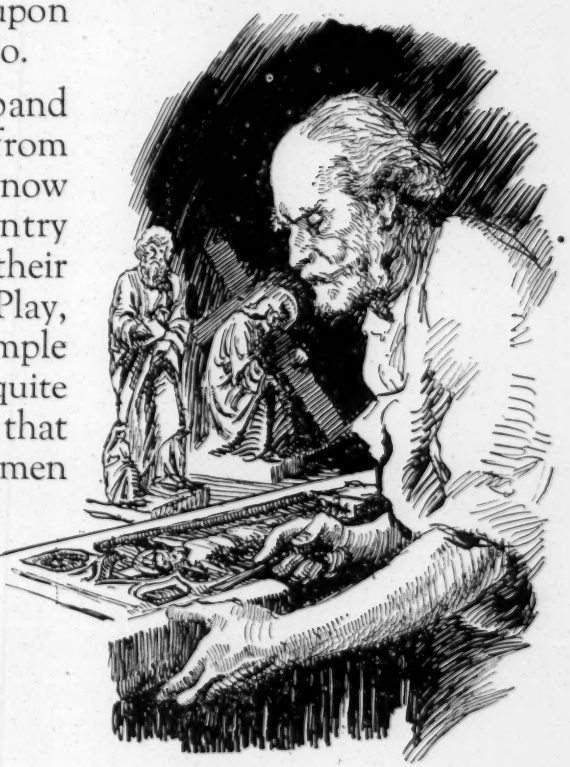

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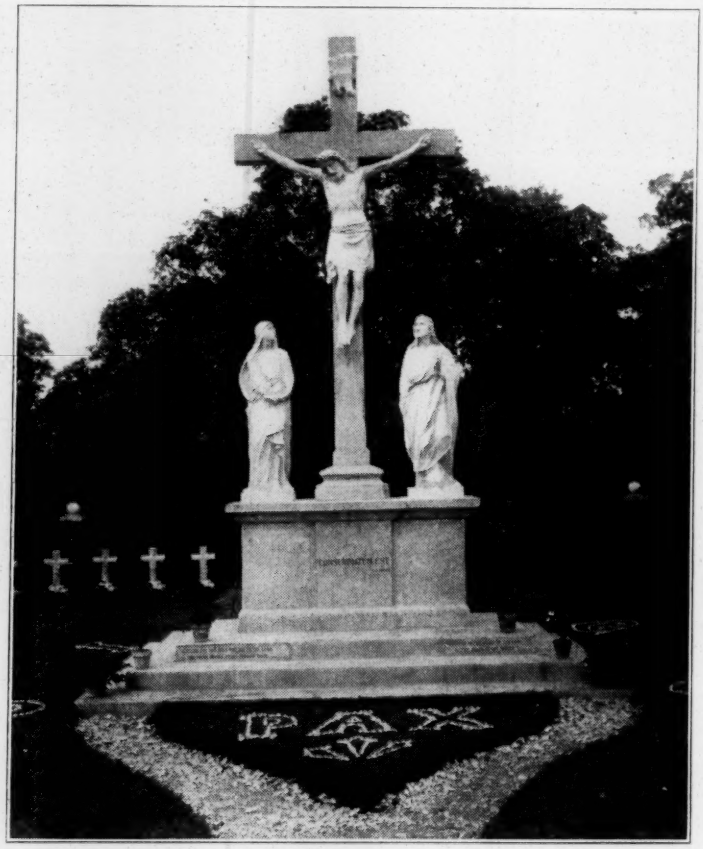

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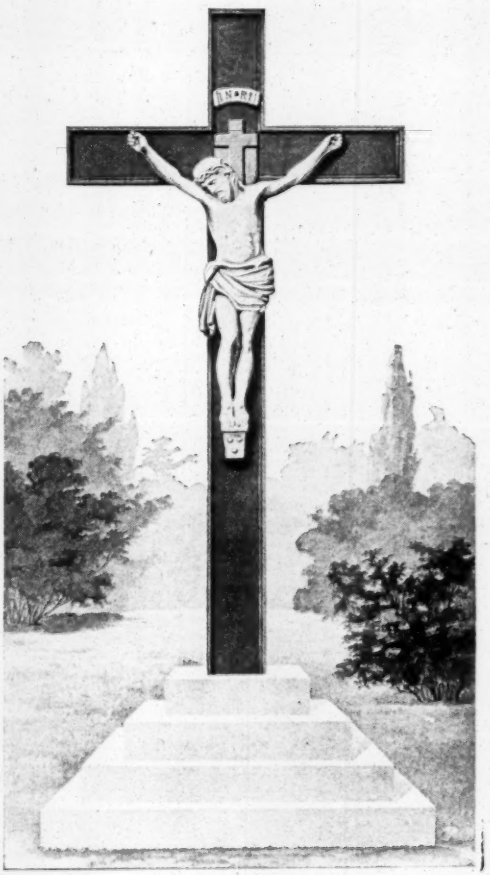

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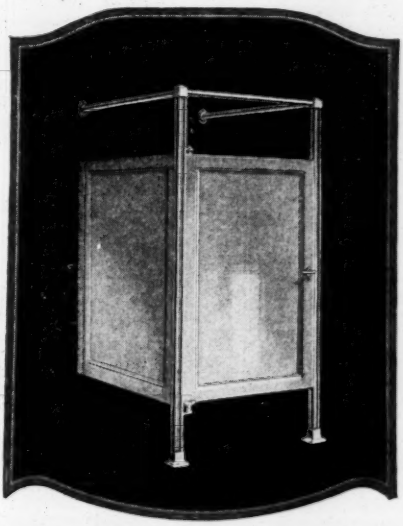

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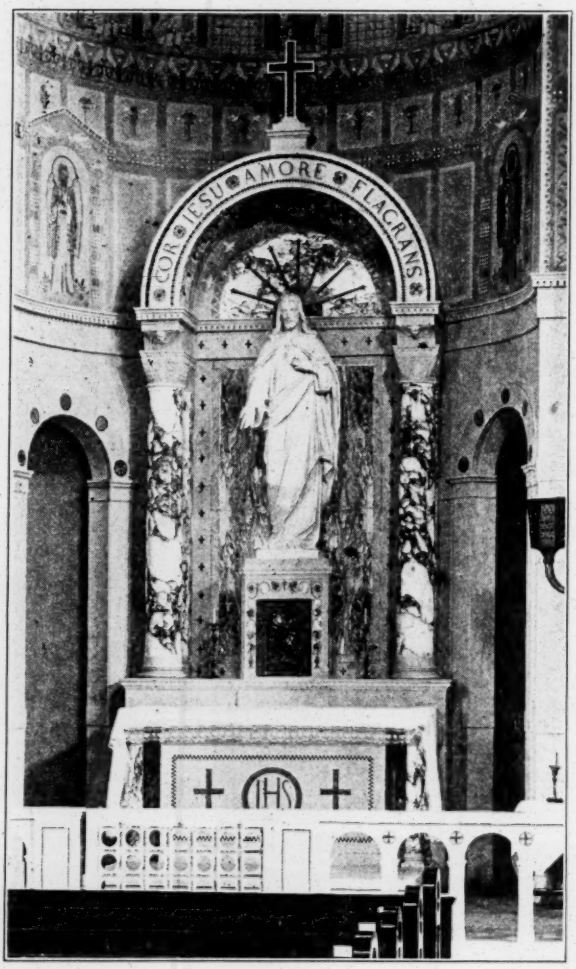

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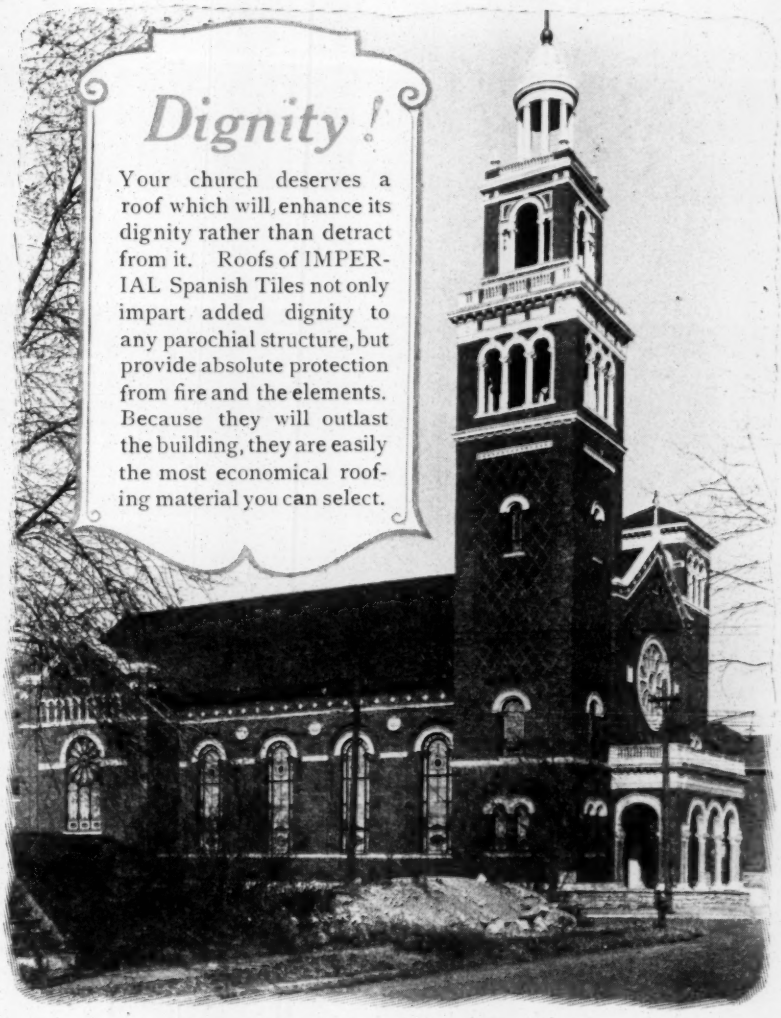
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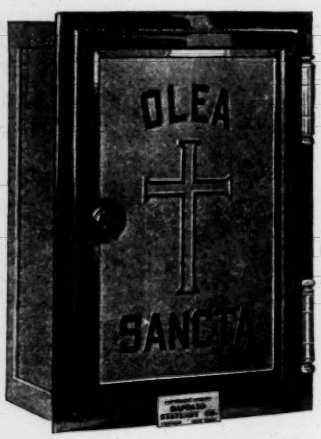

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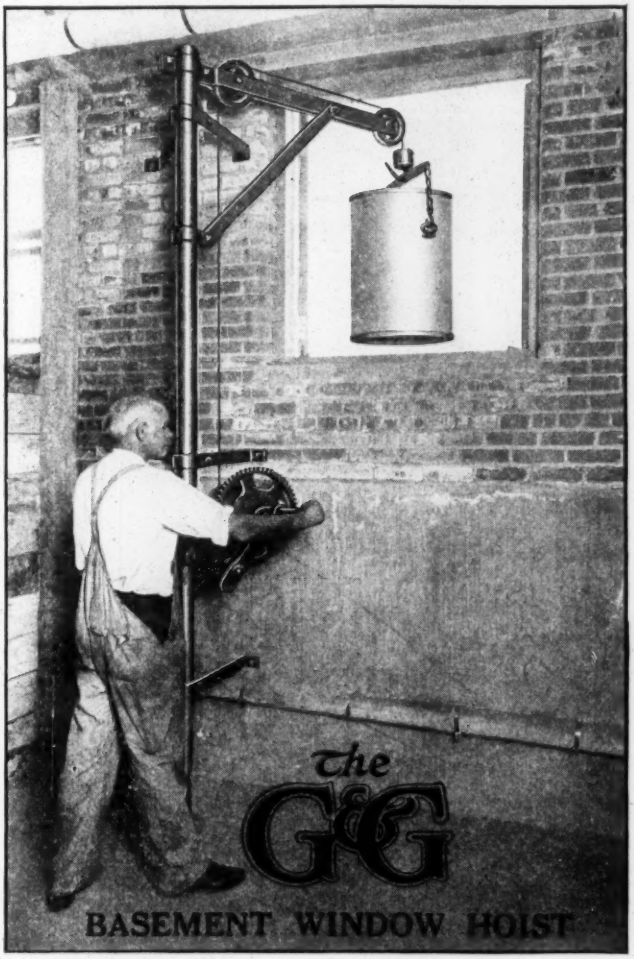

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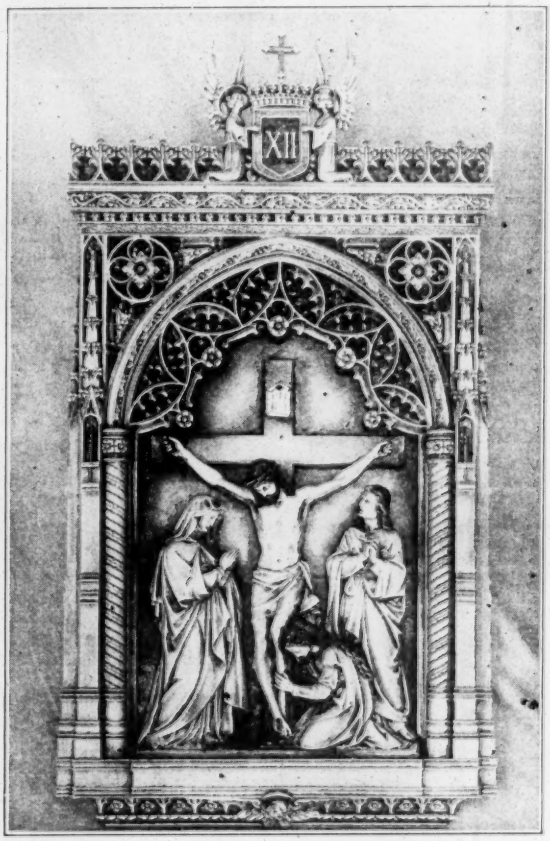

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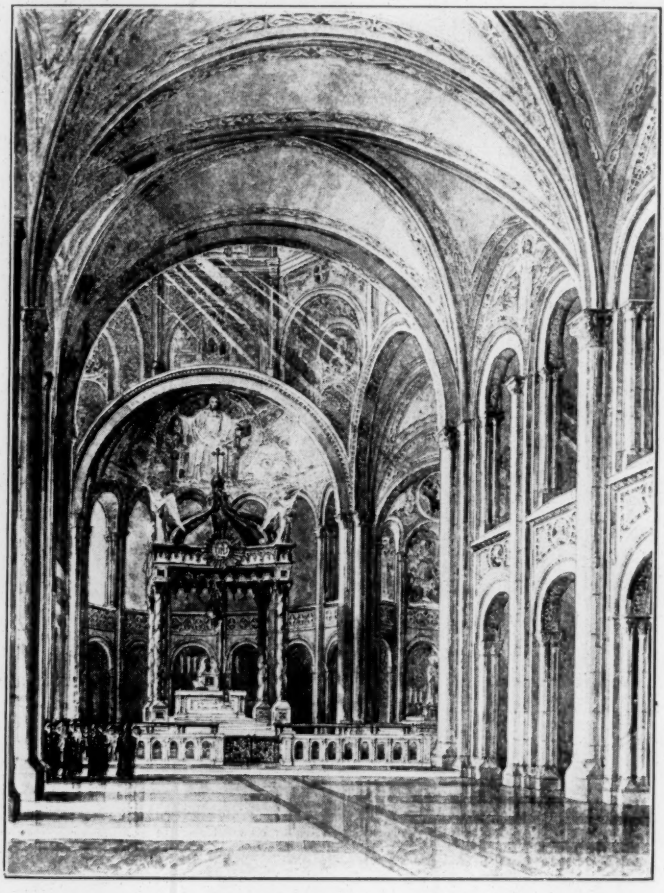

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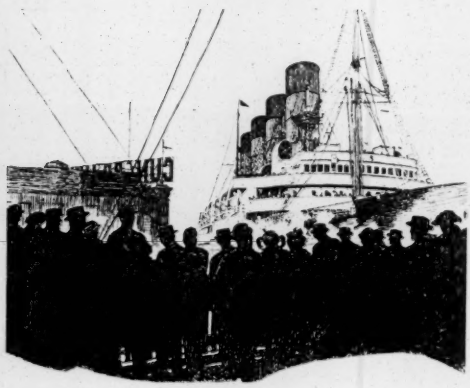

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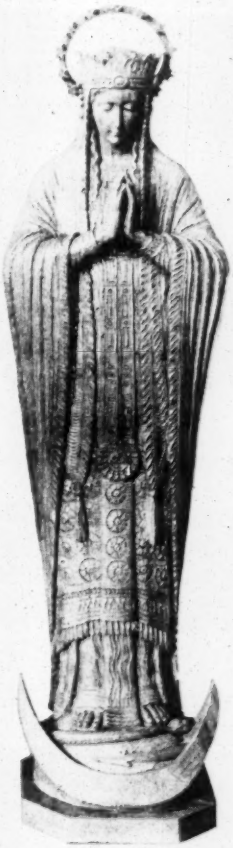

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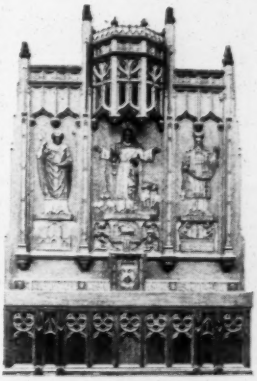

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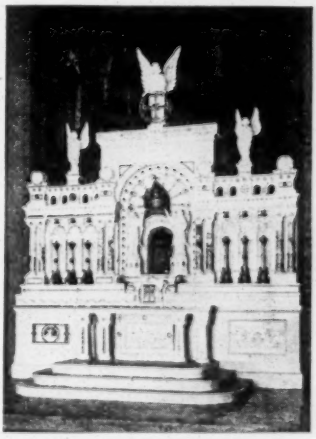

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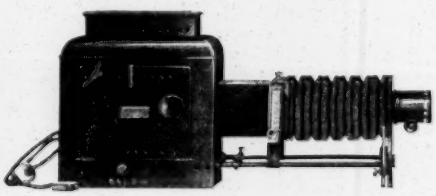

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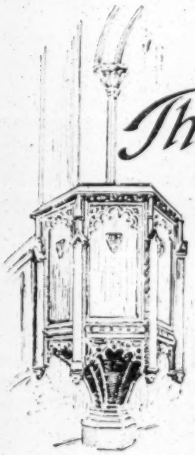

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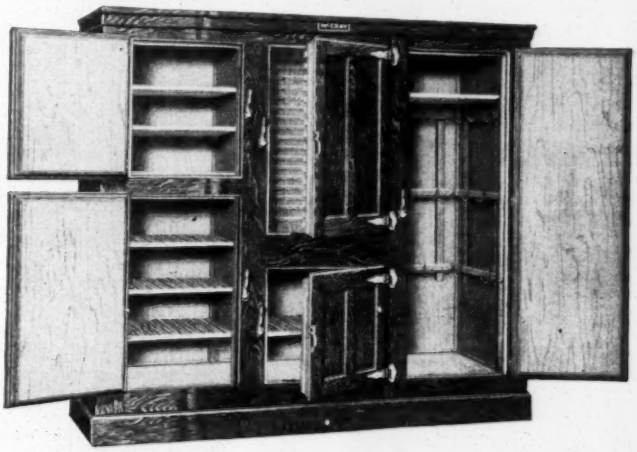

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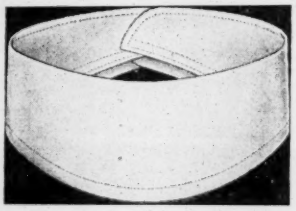

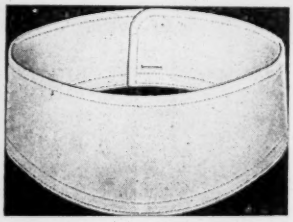

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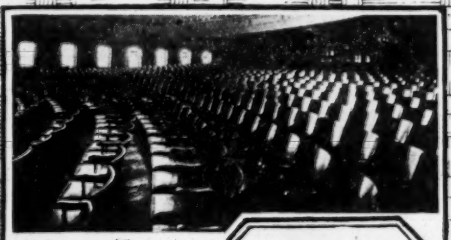

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for

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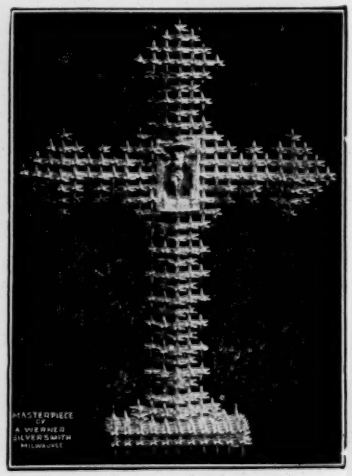

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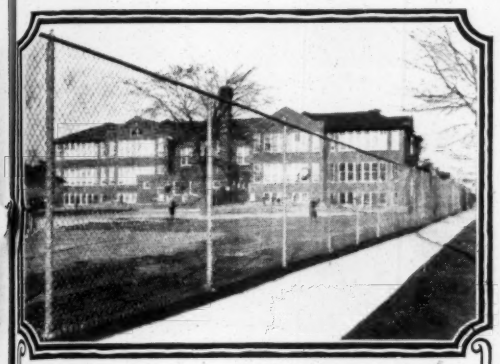

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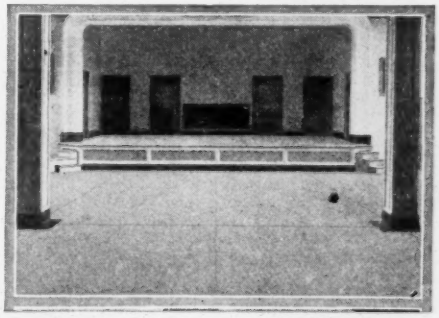

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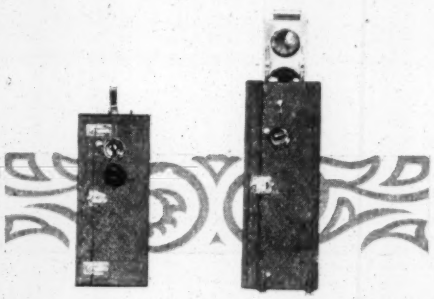

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1. The projectur you buy must show a clear, distinct picture under the most adverse circumstances.

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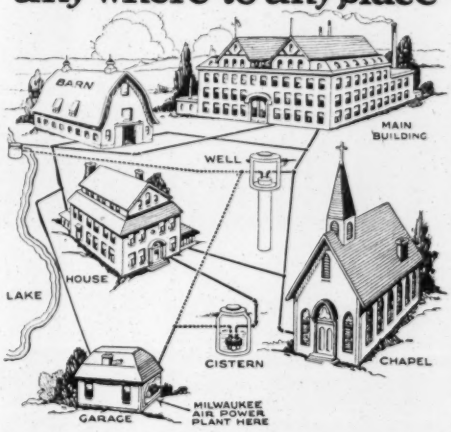

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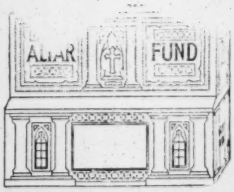

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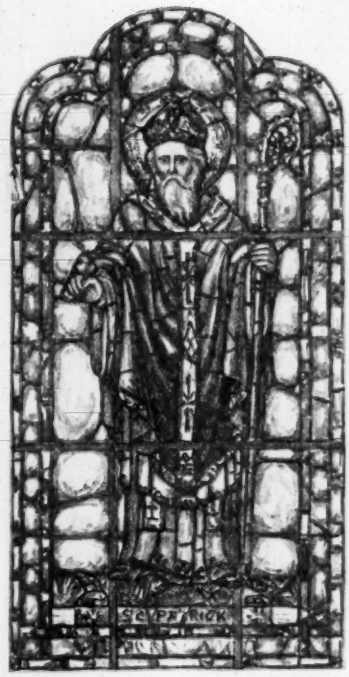

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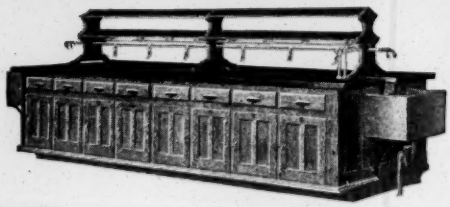

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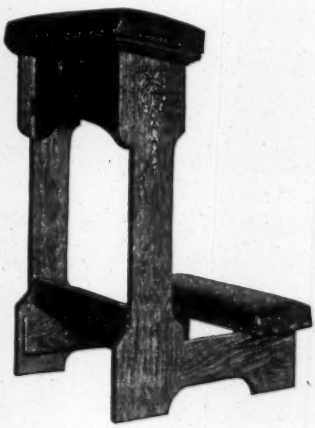

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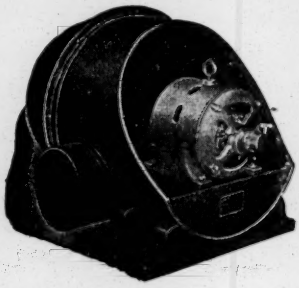

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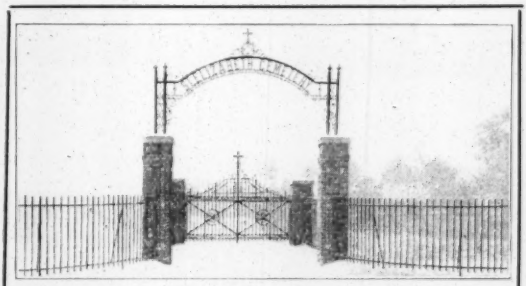

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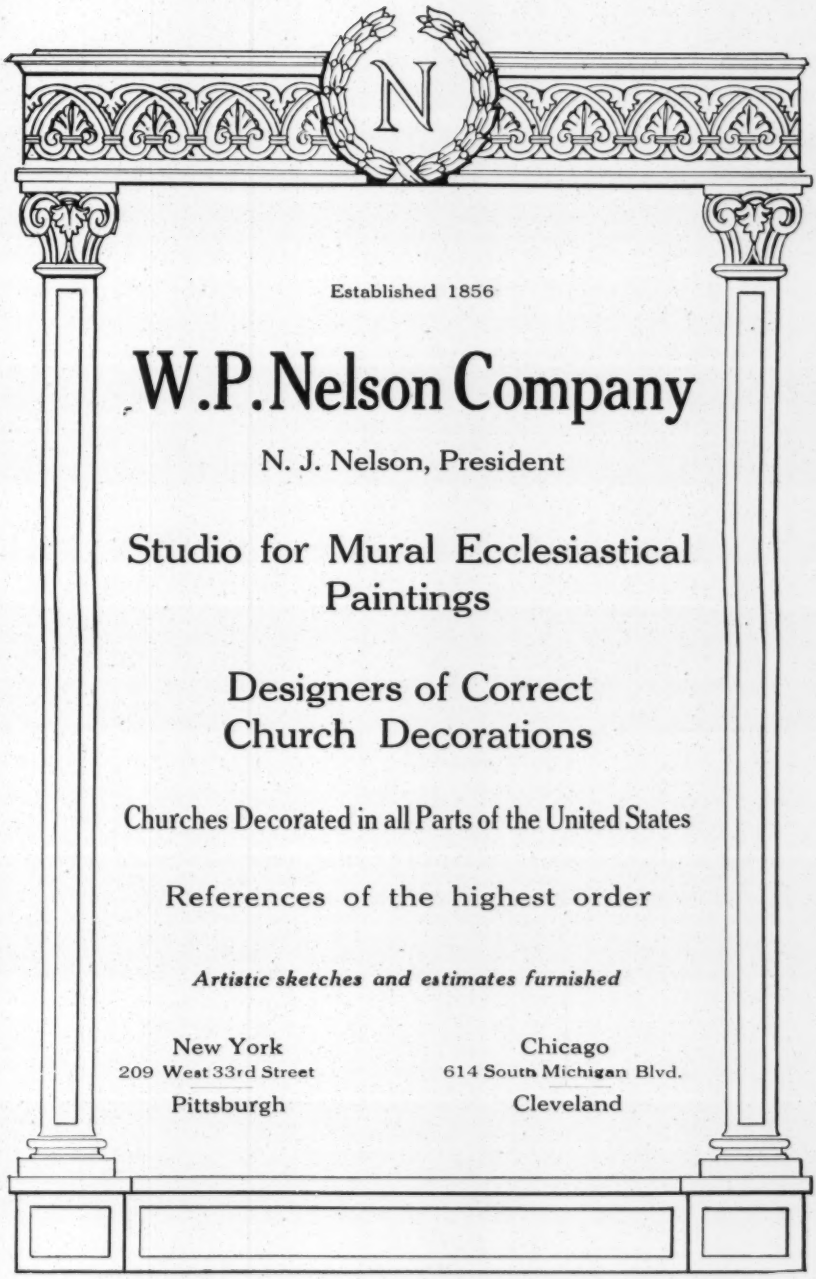

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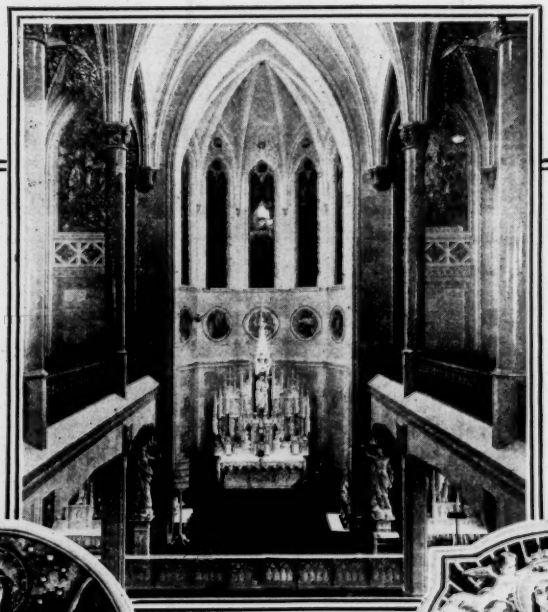

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